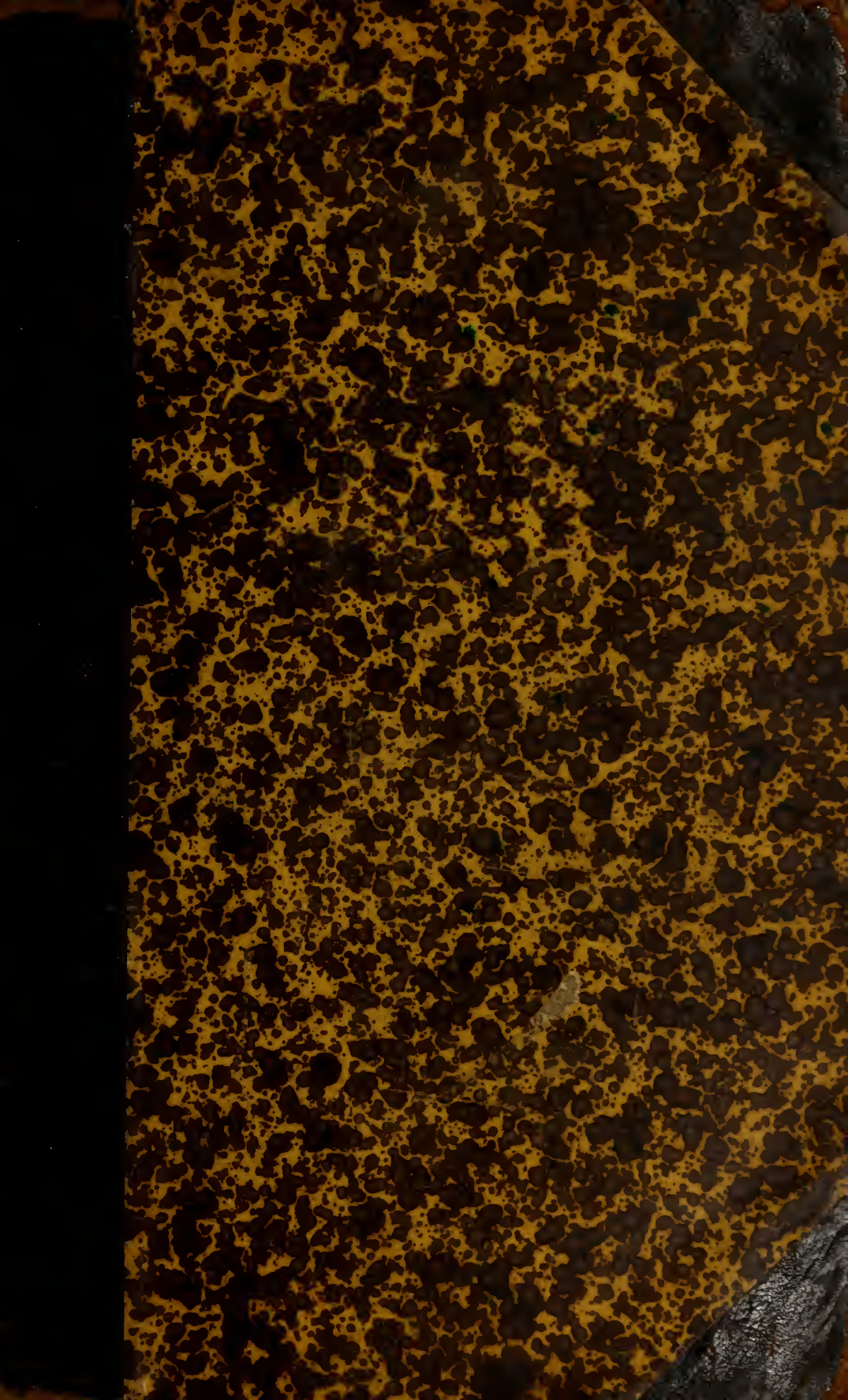

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THE

WOODSTOCK LETTERS

VOL. XLV. No. 2

FATHER CATALDO AND THE GOLDEN JUBILEE OF SAINT MICHAEL'S MISSION.

Almost coincident with our coming into our new and commodious home was the golden jubilee celebration, on January 18, of the founding of Saint Michael's and of the building of the first church in the vicinity of Spokane, by Father Cataldo in 1866. The venerable octogenarian himself was present for the occasion, and the celebration was marked throughout with that whole-hearted spontaneity so characteristic of the West. During the morning, auto after auto climbed the rugged hill to the scholasticate and discharged its toll of visitors at the marble-flanked entrance. The broad corridors rang with the voices of the assembling guests, who went about inspecting the building and gave expression to their admiration in words of unstinted praise.

Over sixty visitors graced the festive board at noon. Among them were the Right Rev. Augustine F. Schinner, bishop of Spokane, and a goodly number of his secular clergy; representatives of our houses in Washington, Oregon, Montana and Idaho; the Rev. James M. Brogan, S. J., president of Gonzaga University, and several of his staff. After the martyrology had been read, Rev. Father Rector arose and bade a hearty welcome to the bishop, the priests of the diocese and the visiting Jesuits. He repeated the cordial invitation to visit Saint Michael's, which he had extended his Lordship on the day of the dedication, and told him and his priests that the house was always open to them; that they should come whensoever they liked and as often as they liked and they would always find a hearty welcome. Then, in the name of the province, he tendered a vote of thanks to Gonzaga, in the person of its rector, for all the care and solicitude

bestowed on the philosophers, while housed at the college. He closed his remarks by giving "Deo Gratias" and the dinner began.

At half-past two the visitors and community gathered in the gymnasium to attend a polyglot entertainment given by the philosophers in honor of Father Cataldo. A stage had been erected in the farther end of the spacious room and tastefully decorated. When the scholastics had finished their program, Father Diomedi, one of the early missionaries in these parts, delivered an animated address to the Jubilarian in Kalispel. The Bishop, then, ascended the stage, and in his usual happy way, extended his cordial felicitations to the venerable founder of Saint Michael's. In the name of his diocese he thanked the zealous and apostolic priest, who raised the first church to God in these parts and laid the foundations of the diocese of Spokane. He said he hopèd that God would spare Father Cataldo to us for years to come, to be an inspiration and a stimulus to our zeal. He suggested to Rev. Father Rector, that an enlarged picture of the zealous founder of Saint Michael's be placed before each entrance of the scholasticate, that the young men, so accustomed to look down on the rest of the world from their domineering position, might be kept in mind of the toil and self-sacrifice of their spiritual forbears and of the lowly beginnings of their magnificent institution. Father Brogan, then read the following telegram from V. Rev. Father Provincial, and the following letter from the President of the Spokane Chamber of Commerce.

LOS ANGELES, CAL., Jan. 18, 1916.

TO REV. J. M. CATALDO:

Congratulations to our dear veteran on the golden jubilee of his mission to the Indians. May your example of devoted self-sacrifice be an inspiration to the younger generation gathered about you. Your Los Angeles brethren join me in this best of good wishes: May God bless you.

RICHARD A. GLEESON.

SPOKANE, Jan. 17, 1916.

REV. JAMES M. BROGAN,
Gonzaga University.

DEAR SIR:

I am enclosing two tickets for our annual dinner Tuesday evening, the 18th, at 6.15 P.M., for yourself and Father Cataldo. It will be a pleasure indeed to have you

as our guests at this event, and I want you to let Father Cataldo know that we especially appreciate his coming.

Yours truly,

JAMES S. RAMAGE, President.

The venerable octogenarian then stood up and in a voice that bespoke how deeply he was moved by the day's celebration in his honor, thanked one and all from his heart. He naively turned all that had been said and done in his honor to the Giver of all gifts, and to the glory of the heroic missionaries, who had preceded him in the Rocky Mountains. He said in part: "I am overpowered by all that has been said and done to-day, and I thank you in the name of those missionaries of glorious memory, who went before me. The great Father DeSmet was honored to-day, Father Giorda, who is looked up to as the second founder of our mission, was honored to-day; Father Caruana, who died a little over a year ago, was honored to-day; Father Joset, who spent fifty-five years among the Indians, was honored to-day; and so were Fathers Ravalli, Menetrey and others." He then exhorted all, especially the scholastics to be zealous and humble, and told how he had received the greatest lesson of his life here at Saint Michael's, fifty-years ago,–just after he had given Holy Communion for the first time to about one hundred of his Indian neophytes. "After the mass, an old Indian came into the rude log-cabin, that served as chapel, refectory, parlor, kitchen, sleeping room and everything else, and said: 'Kaushin,* I want to speak to you.' 'Alright,' I said, 'go ahead.' 'Kaushin,' said the old man, 'is not your heart overflowing with joy to-day at seeing so many converts?' I replied that I was very happy indeed. 'Beware,' continued the old Indian, 'You have not done this! You have told us the same things as the other Blackrobes. DeSmet told us the selfsame things as you have told us; and Caruana told us the selfsame things as you have told us, and yet we were not converted. You came and told us the same things over again.'" Turning to the audience Father Cataldo said "This was the most striking lesson in humility I have ever received, and I'll never forget it; My dear Brothers, be zealous but humble."

He then gave his blessing to the audience and the gathering dispersed.

The account of this jubilee would be of little significance to the readers of the LETTERS, were they not acquainted, at least in part, with the life and labors of the

* That is my Indian name and it means Broken-leg.

apostolic man, who founded Saint Michael's Mission and laid the foundations of the flourishing parishes and Catholic institutions in and near Spokane. Hence, I venture this little sketch:

The details, herein given, of the laborious career of Father Cataldo, underrate, if anything, the trials and sufferings and achievements of Spokane's first missionary, but the truth of every word of them can be vouched for, since they fell from the lips of the good father himself, whose well-known modesty ever seeks to minimize the hardships of his early missionary days.

Joseph M. Cataldo was born on March 17, 1837, at Terracina in Sicily, not far from the city of Palermo. His early education was entrusted to the tutorship of a priest at Castellmare, whither his parents had moved, whilst he was yet very young. In 1848, he returned to Terracina, where he entered upon his four years' college course. Feeling himself called to serve God in religion and having made choice of the Society of Jesus, young Cataldo asked his father's permission to join the Jesuits. His father's answer was the stinging taunt: "The Jesuits want good men; you're good for nothing." However, the persistence of the young aspirant finally won his father's reluctant consent, and on December 22, 1852, young Cataldo entered the novitiate of the Sicilian province. But his trials were not yet at an end. When seventeen months of the two years of noviceship had passed, the provincial ordered the young novice home to recuperate his fast declining strength. Unwilling to leave the novitiate, and yet reluctant to disobey the will of God, voiced in his superior's orders, the young novice threw himself at his provincial's feet and with tears begged to be allowed to take his cassock home with him, as a pledge of his sure re-admittance. In six months he returned to the novitiate, much improved in health and on January 6, 1855, took his first vows.

After the usual studies, consequent to the noviceship, the young scholastic was sent to teach at the college of Palermo. He had not been there long, when the Garibaldians took the city. One of the first acts of the revolutionary chief was to order the expulsion of the Jesuits. The superiors, however, had anticipated this event, had chartered a ship, and as soon as the expulsion was proclaimed, embarked with their scholastics for Rome. Here Mr. Cataldo remained about a month. During his stay in the eternal city, he met Father Beckx, the General

of the Society, and renewed his request for the missions, which he had made sometime previously. Well aware of the utility of French and English for work in the missions, Father General decided that the young aspirant to a missionary career, should be sent for his theological studies to a place, where he would have every facility to learn French, and promised, moreover, that when he had acquired sufficient knowledge of French, he would transfer him to an English-speaking scholasticate. So Mr. Cataldo was sent with several of his fellow exiles to begin his theology at Louvain.

After an interval of about two years, he wrote to Father General, that in the opinion of his masters, he had acquired a sufficient amount of French, and reminded his Paternity of the promise he had made of sending him to a scholasticate, where he could readily learn English. By a providential coincidence, Father General received by the same mail, Mr. Cataldo's letter and a request from Father Sopranis,—then visiting our houses in America,—that new recruits be sent to the Rocky Mountain Mission. The General determined to apply Mr. Cataldo to the Rocky Mountains, and sent word to Louvain to have him go to Boston College to finish his theology.

On receipt of Father General's letter, ordering him to America, Mr. Cataldo, who was then finishing his second year of theology, requested that he be raised to the sacred priesthood before departing for his new field of labor. He was given little encouragement by his local superior, but was told nevertheless to practise the ceremonies of holy mass and learn how to say the breviary. Towards the end of August, he began the annual eight days' retreat with his fellow scholastics. On the fourth day he was called by his superior and informed that his request had been granted, that he would be ordained at the end of the retreat with the usual class of third-year theologians. The ordinandi were sent to Liége to receive Holy Orders. Our young Levite, at the request of some of his fellow Sicilian exiles, then at Maestricht, Holland, was sent thither to say his first mass.

The voyage to America of our aspirant to the Indian missions, had little of the extraordinary to break the monotony of sea travel in those days. On reaching Boston, he continued his theological studies. In April, of the following year, superiors and physicians were alarmed at a cold, which had settled on his chest and threatened to develop into tuberculosis. They ordered

him to California. Father Sopranis was then in Boston, en route to Santa Clara, and Father Cataldo joined company with him. They made the trip by water, as was usual at that time, and touched at Jamaica on the way.

After finishing his fourth year of theology at Santa Clara, Father Cataldo taught philosophy to three of our scholastics,—thus inaugurating the course at the old mission college. This work, however, was little to his liking. His heart was set on the missions. He, therefore, wrote to Father Giorda, superior of the Rocky Mountain Mission, explaining the matter. On receipt of this letter, Father Giorda immediately wrote that the young missionary be sent to the mountains. The local superior, Father Villiger, of happy memory, demurred owing to the weak health of Father Cataldo. The matter was then brought to the notice of Father General, who wrote to the young priest and asked for a candid opinion as to the state of his health. Not wishing to trust his own judgment, Father Cataldo consulted the experienced infirmarian, Brother Boggio, "If you go to the mountains," was the reply, "you will live; if you stay here, you will surely die." On receipt of this information, Father General sent this laconic answer: "Send Father Cataldo to third probation and then to the mountains."

In October, 1865, Father Cataldo reached the scene of his future glorious labors. At Wallula, (formerly Walla Walla), he met Father Giorda, justly styled the second founder of the Rocky Mountain Mission. In company with his superior the young missionary proceeded to Spokane Falls, where many Indians were engaged in spearing salmon. It was at this time and place, he received his first Indian name: Chilueze—Fall Salmon,—because that fish was very lean and when dried was little better than a bundle of bones, and Father Cataldo was so emaciated-looking, when he first came to the mountains, that his fellow missionaries gave him at the most twelve months to live and work among the Indians. To these predictions of a short life and a brief missionary career, Father Cataldo always answered, "We'll leave that to God." And the good Master has been pleased to lengthen those twelve months into half a century,—replete with fruitful labors in behalf of the aborigines. During their stay at the Indian camp, Father Giorda had his young companion baptize a papoose, in order to establish his prestige among the

Indians as a Black-Gown, or priest. At the Falls the missionaries met the Coeur d'Alene chief Seltice, who strongly represented the spiritual needs of the Spokanes. Father Giorda, then asked the young missionary if he would like to work among the Spokanes, and having been given an affirmative answer, sent him to the old mission among the Coeur d'Alenes to learn the Kalispel language, which is also spoken by the Spokanes.

During the winter Father Cataldo, under the efficient tutorship of Father Caruana, mastered the Kalispel, and in the spring set out for the camp of the Spokanes. He forded the river at the point where St. Joseph's Orphanage now stands. The tribe was again on a fishing tour, and the chief told Father Cataldo, that it would be of no use to stay amongst them for only two or three weeks, as he had intended, because they would have little opportunity of listening to his instructions during the fishing season. Father Cataldo, then returned to the Coeur d'Alenes and obtained authorization from his superior to establish a residence among the Spokanes. Towards fall, he proceeded to the camp of the Upper Spokanes on Peone Prairie, about two miles from the present Saint Michael's and by December 8th, of the same year he had constructed with the aid of his dusky charges, a rude log chapel,—the first Catholic temple in the vicinity of Spokane. The trail to Spokane Falls from this cabin-chapel on Peone Prairie led through the precise spot on which stands the new scholasticate.

The accounts which Father Cataldo gives of the following months among these copper-skinned children of the mountains vie in interest with the novel-like pages of Desmet's letters. The Indians gathered for mass and instruction every morning, and every evening for prayers and sermon. The children were brought together after breakfast and dinner for lessons in Christian Doctrine. These classes were attended by not a few adults. One evening after prayers, Baptist Peone and several old men of the tribe came to Father Cataldo to ask for a class of their own,—as they could not learn as rapidly as the children. Thus an evening class in Catechism was formed, and so eager were these old Indians to learn the truths of our holy Faith, that it was often almost midnight before the missionary could dismiss them.

On February 2, 1867, about one hundred Indians, who had been sufficiently instructed, were admitted to their first holy communion. It was on this occasion that the

missionary received the never-to-be-forgotten lesson in humility, to which reference has been made above.

On March 4, much to the sorrow of his neophytes, Father Cataldo was recalled to the Coeur d'Alenes. But he so effectively pleaded the cause of his dear Spokanes that he was allowed to return after Easter. Alas, however, the joy of the Indians at his return was shortlived. A letter directing Father Van Gorp to go from Colville to St. Ignatius', Montana, was sent by mistake to Father Cataldo, and he made ready to set out as soon as the snow should melt. On hearing that the Black Robe had to leave again, Chief Peone assembled the entire tribe about the priest's cabin, and then calling Father Cataldo to the door, said: "Kaushin, do you not see who is behind the door?" Father Cataldo looked but saw nothing. "Look again," said the chief. But again Father Cataldo was forced to confess that he saw nothing. "The devil is there," continued the chief, "and as soon as you go, he will enter and destroy all you have done." Father Cataldo, then, tried to explain the Jesuits' vow of obedience, but the poor Indians could not grasp the idea, and endeavored to persuade him to remain. Finally he went into the cabin, and brought out the little bell, with which he used to summon the Indians to prayers and instructions. He put it into the chief's hands and said, "Baptist, every morning and evening, you will call the people together for prayer, and if you are faithful in doing so, the devil will be unable to hurt you." This satisfied the good Indians, and they departed contented to their tepees.

Father Cataldo was just about to begin his journey to St. Ignatius', when Father Van Gorp and Mr. McDonald, head factor of the Hudson's Bay Company, arrived from Colvile. As they both were traveling towards the same destination, the Spokane missionary joined their company. After seventeen days of wearisome travel they reached the mission. (This distance is covered today in seven hours.) When Father Grassi, then acting superior, saw Father Cataldo, his first question was, "What are you doing here?" For answer Father Cataldo put his hand into his pocket and drew out his superior's letter, directing him to St. Ignatius'. The mistake was then discovered. Father Grassi had written to Father Van Gorp early in spring to come to St. Ignatius'. As the snow was too deep for traveling, Father Van Gorp had to delay. The superior wrote again, but this time misdirected the letter to Father Cataldo.

After a few months' stay at St. Ignatius', Father Cataldo was sent to Lapway, to establish a mission among the Nez Perces. Here long and persistent opposition met his efforts. Spalding and his associates had poisoned the Indians' minds against priests and the Catholic religion. So bitter was the antagonism on the part of the Indians, that the Indian agent, himself a good Catholic, thought it more prudent for Father Cataldo to desist from his first plan of teaching Catechism in the government school and of thus gaining the children for the Faith. Disappointed in his hopes, Father Cataldo went to Lewiston, where he built a church and ministered to the spiritual needs of the scattered whites. He also visited the Indians across the river. Amongst them he found Chief Simslickpoos, a well-disposed Indian, whom he had met whilst that Indian was on a fishing tour at Spokane Falls. The chief gladly granted the father permission to instruct the children of his camp. The missionary made use of this opportunity to learn the difficult Nez Perces language. When the children had progressed sufficiently in the knowledge of the Catechism, Father Cataldo asked the parents to allow him to baptize them. But they would not hear of this, saying: "We want to be good Christians. But now we are quarreling with the government and may go to war and that would not be right for Christians. After the war we will let them be baptized." It may be of interest to note here that during the Nez Perces war of 1877, the Jesuit missionaries succeeded in dissuading the Spokanes, Coeur d'Alenes and Colvilles from joining their warring neighbors and thus saved the lives of innumerable white settlers.

It was about this time that Father Cataldo really merited his Indian appellation of Kaushin, or Broken-leg, which the Spokanes had given him on one of his early visits, because of a slight limp in his walk, caused by a wrenched knee. He had been to Pierce City on a sick call and was returning to Lewiston on horse-back, when his horse slipped on the ice and in falling broke his rider's leg. The horse then bolted, leaving Father Cataldo helpless in the snow. After the first paroxysm of pain had passed, the intrepid missionary took his leggings from his feet and wrapping them about his hands to protect himself from the snow and ice, endeavored to make his way on hands and knees. But the pain of the injured limb was too severe, and he was forced to stop. He shouted for help but to no avail. There was not a

single habitation within miles. His last resource was the mail carrier, who used to pass that way once a week, but he had already gone. There was nothing left but to face death by freezing. Father Cataldo assured me that in the midst of his utter abandonment he was supremely happy in the thought that he had just prepared a soul for eternity, and was now facing death for duty's sake. After a few hours he saw a dark object moving in the distance. He shouted again. The object approached nearer and proved to be an Indian who was immediately followed by another member of the tribe. They stood and for a moment looked at the injured man lying in the snow. "Where is your mother?" they asked. This they said, evidently supposing the missionary to be a half-breed, as he was clad entirely in Indian fashion. Father Cataldo told them that his mother lived across the Big Lake (the ocean), that he was a Black Robe, that he had broken his leg and needed their help. One of the Indians then took the injured priest upon his shoulders, whilst the other hurried to the mining camp at Pierce City to acquaint the people of the accident. When the missionary was seen approaching the town, borne by his stalwart helper, the inhabitants flocked out to meet him, and an old Frenchman, in his excessive devotion, seized the father from the Indian's back, protesting that it was not right that a priest should be borne by a pagan. A doctor was sent for and the broken leg set. After a few weeks' rest, Father Cataldo insisted that he was well enough to travel back to his mission at Lewiston; but the good people were equally insistent that he should stay longer with them, and they took the very effective means of insuring his stay, by refusing to let him have a horse. Father Cataldo, however, grew restless and felt strongly impelled to return. Hearing that a pack-train was passing through the town, he made secret arrangements with the head driver for a horse. Thus did he escape, and reach a safe distance before the good people of Pierce City were aware of his absence. Arriving at Lapway in the evening, he was informed that the brother who was his companion at Lewiston was very sick. Despite hunger and fatigue, he pushed on and reached Lewiston in the morning. He found the good brother in a critical condition, gave him the last Sacraments and in a few hours witnessed his peaceful demise. This impulse to return from Pierce City, the good missionary has ever looked upon as an inspiration from on high.

Owing to the meagre success that attended the energetic missionary's efforts among the Nez Perces, his superiors ordered him back to the Coeur d'Alene mission, with the injunction to visit Lapway and the Nez Perces occasionally during the year. During his three years' labor amongst this tribe, he had baptized only one old man, and had taught the prayers and elements of Catechism to some of the children, but without baptizing them. In the fall of the next year, 1871, the old man whom he had baptized, appeared at the Coeur d'Alene mission with this surprising message to Kaushin: "Black Gown! All the chiefs want you; they are ready to be baptized." The Black Gown, knowing full well the obstinacy of the Nez Perces, could scarcely credit his senses. However, he promised to go to them when the snow left in April. In due time he set out, and when he reached Lewiston, he found the town swarming with Indians. He led them to the church and began to repeat the prayers for them. Imagine his surprise to hear them join in of themselves, and continue without his prompting. After this first gathering, he called the chiefs and inquired who taught them the prayers. "The little children whom you instructed," was the answer. The missionary, then, appointed a day, and had them all encamp across the river, where he began the active preparation for their reception into the Church. He instructed first the children and then the adults. In two weeks he had prepared about twenty-five for baptism, and amongst them all the chiefs of the tribe except one. This particular chief had two wives and, besides, was a medicine man. The other chiefs were much concerned about his being baptized, and came to the missionary and asked him to try again to persuade the unfortunate man to give up his medicine and one of his wives. About two days before the date set for the solemn baptism, the chiefs and people met in solemn council. The Black Gown sat in the midst of the chiefs. When the council had been formally opened by passing the calumet, the Black Gown rose and addressing himself to the obdurate chief, said: "God wants you to renounce one wife and your medicine. I will call you Abraham, after the great patriarch, who was ready to slay his only son at the command of God," and the missionary then depicted for his unlettered hearers the life story of the Father of all believers. Grace touched the hardened heart and, rising up, the chief exclaimed: "I am converted; I renounce my medicine, my wife and even her child." He then

asked the missionary which wife he should retain. As the chief himself professed to love both equally, the missionary told him to keep the older one, and to dismiss the younger. The missionary then sent for the younger woman. But she would not enter the assembly until one of the chiefs went to fetch her, and even then she sat with her papoose in her arms at the edge of the crowd. The converted chief made an affecting speech to the assembly, and in graphic language depicted the life and sacrifice of Abraham, whom he had resolved to imitate. His audience was moved to tears, and all wept excepting the young wife whom he now disowned. Strange to say she appeared quite happy and moving among the crowd, gradually worked her way to the place where the Black Gown sat. When the chief had finished speaking, she approached the missionary, knelt at his feet, and placing her papoose in his arms, said: "Black Gown, baptize my boy with the rest, and, when you have instructed me, baptize me also." The triumph of grace was then complete, and the missionary's heart, expanded with purest joy at the wonders wrought by God among his children of the wilderness.

On June 16, 1877, Father Cataldo was appointed to succeed Father Giorda as superior of the Rocky Mountain mission. Naturally the new superior took more than ordinary interest in the Spokanes, whom he had been the first to evangelize. He transferred St. Michael's Mission to a location two miles nearer Spokane, and later made it his headquarters until Gonzaga College was opened in 1887. He likewise, purchased the large tract of land immediately adjoining the mission, on which the new scholasticate now stands. In his zeal for the Indians, however, he did not neglect the handful of Catholics among the white settlers, now gathering in goodly numbers about the Falls, awaiting the advent of the Nothern Pacific. The railroad reached Spokane in 1881. Father Cataldo purchased five lots in the midst of the new settlement, converted a little blacksmith shop into a temporary place of worship, and in August, 1881, began to hold Sunday services for the whites of Spokane Falls.

Father Cataldo had long thought of purchasing a large tract of land near the Falls as a site for a central Indian school, and a home for the missionaries. He entrusted the purchase of the land to Father Canestrelli, stationed at the Falls during the winter of 1880-1881. It was becoming more difficult to buy land in the imme-

diate vicinity of the Falls owing to the rapid influx of the whites, and Father Canestrelli did not care to shoulder the responsibility of the actual selection and purchase of the land. He, therefore, wrote to Father Cataldo, then at St. Ignatius, Montana, to come to Spokane and negotiate for a site. Father Cataldo did not reach the Spokane Mission till late in May, having been delayed by heavy snows in the Coeur d'Alene. On his arrival at the Falls, he found that all the available government land had been taken up by white settlers, either as homesteads or as pre-emption claims. The only way left to secure a sufficiently extensive tract was to purchase it from the railroad. He, therefore, set out for Cheney, where the land office of the Northern Pacific was then situated. There he was informed by Judge Lewis that the railroad had reserved for its own future use, the tract of land on the north side of the river, which he had contemplated buying. He was told, however, that he might apply to General Sprague, the chief agent of the Company, who resided at Tacoma. Father Giorda was in Portland at the time and Father Cataldo ordered him to proceed to the City of Destiny and to interview the general. The outcome of this interview was a note from the general to Father Cataldo, in which he authorized the local agent at Cheney to sell the Father the desired land at the usual rate of $2.60 an acre, provided the land had not been reserved for any specific purpose. Father Cataldo, then, proceeded to Cheney and resumed negotiations with Judge Lewis. Fortunately the Company had no special purpose in reserving the land and Father Cataldo then and there purchased the half-section on which to-day stands Saint Aloysius' Church, the University Buildings, and the residences of the Gonzaga addition.

Difficulties from within and without attended Father Cataldo's undertaking, but with characteristic resolution and mildness he overcame all. In accordance with the contract, a small frame residence was erected on the purchased tract at the spot where the O. and W. and Old Spokane Falls and Northern tracks cross each other. This was the first Jesuit residence within the city limits of Spokane.

The settlers at the Falls were now clamoring for a school, and offered a bonus of $10,000 if Father Cataldo would begin a college building at once. He, however, judged it impossible to accept the conditions of this gift and preferred to go ahead unhampered by any stipulations from without. In May, 1883, Father Urban Grassi

arrived in Spokane, and to him Father Cataldo entrusted the erection of the college building. With unshaken faith in the future of our city, Father Cataldo determined from the start to build in brick. Father Grassi thereupon, opened a brickyard of his own on the river bank, not far from the proposed college site. By the winter of '84, the brick walls were completed and the building fairly roofed. During the same winter, Father Cataldo attended the Third Plenary Council of Baltimore. There he was importuned by Archbishop Seghers and Bishop Junger to go to Europe in quest of volunteers for the missions. With permission of Father General, he went abroad in search of recruits, and succeeded in enlisting the service of men whose names have since become household words in our Catholic communities of the Northwest.

The absence of the Superior in Europe, and the unexpected death of the vice-superior, Father Ruellan, materially delayed the opening of Gonzaga. Finally, in September, 1887, Spokane's pioneer institution of higher learning threw open its doors to its first pupils. Thenceforth Gonzaga became the headquarters of the Superior of the Mission, but from that time on Father Cataldo appears less prominently in Catholic affairs in Spokane. 'Tis true, he lent his inspiration, encouragement and cooperation to the noble works of Catholic zeal and charity, which multiplied in the city with marvellous rapidity during his administration, but the actual handling of these affairs he left to his efficient subordinates. On July 4, 1886, Bishop Junger of Nesqually dedicated the spacious new church of our Lady of Lourdes that had replaced the transformed blacksmith shop of five years previous, and was to stand in its central location on Main and Bernard Streets for the next 16 years. Two years latter, Spokane's first parochial school was opened. On May 15, 1890, St Joseph's Church was dedicated. The same year marked the advent of the secular clergy to Spokane, when Father Cataldo transferred the parishes of our Lady of Lourdes and of St. Joseph to the Bishop. In 1892, St. Aloysius' Church was dedicated.

The following year, 1893, Father Cataldo was relieved of the burden of the superiorship. The next twenty-two years of his laborious career, we must pass over briefly. During this time, he spent three years among the Crows in Montana, acted as visitor of the Alaskan Missions, labored for four years among the Umatillas in Oregon, spent two years in the Mission of Northern Alaska. We

next find him among the Nez Perces near Lewiston, Idaho, then pastor of the Italian Church in San Jose, Cal., and one year later in charge of St. Mary's Church, Pendleton, Oregon. In August, 1914, he was appointed Superior of St. Andrew's Mission, Umatilla, while still in charge of St. Mary's, Pendleton. In the summer of 1915, he was sent to the Indian Mission at Slickpoo, Idaho, where the good father now resides, still hale and hearty and as deeply interested as ever in his dear Redskins.

Truly, God has crowned with a glorious sunset the good father's career, which opened amid storms and clouds and threatened to be entirely obscured before it reached its noon-day splendor. Father Cataldo has been left to be an inspiration to the zealous men whom he gathered from far and near, fired with his own missionary zeal, and sent to save "the remnant of the house of Israel," whom he taught to sacrifice convenience, health and life itself for the spiritual and the temporal salvation of a despised, down-trodden and perishing race. He has kept alive and flourishing in our young province the true missionary spirit, a sure token of God's blessings on our work for souls; for where the missionary spirit reigns, there is the blessing of the Most High.

JOHN C. MCASTOCKER, S.J.

MT. ST. MICHAEL'S

The New Scholasticate of the California Province.

The conquering hero, we are told, enters upon his conquest with flags flying, banners gayly waving and drums beating, while over the happy scene the sun sheds bright light and generous warmth. January 6, the day of our conquest, to which for months we had looked forward, dawned amid leaden skies and falling snow. But we set out through that storm with hearts beating high—hoary winter could not cool our ardor nor dampen our enthusiasm. During the last days of the Christmas vacations, the libraries and all movables had been packed ready for shipment, and our trunks roped and sent ahead. The old building which had served its purpose so faithfully looked destitute and abandoned in its old age. Eager as we were to enter our new home, it was with heavy hearts we bade good-bye, and not a few, as they rounded the corner, turned to cast a last, fond look at the old "Shed"—homely name redolent of memories

dear to all who made their course of philosophy within those walls. For the benefit of those who may not know, this building, which had housed the first pupils of Gonzaga College, besides being the first institution of higher learning in Spokane, enjoyed the unique distinction of being the first brick structure in the city. Later, when the more commodious and magnificent university was erected, the older building gained added prestige as the house of studies for the philosophers of the Rocky Mountain and the California Missions, which in 1907 were amalgamated into the California Mission, and in 1909 raised to the dignity of a province.

In the heyday of its youth, when faithfully discharging its duties in the education of the young men of the northwest, its walls were hallowed by the presence of many saintly missionaries of this western land, who in answer to the call of the sweet Master had ventured forth into these regions to cast the seed of Catholic truth upon new soil. Many of them have gone to receive that reward which our divine Lord promises to those who for His sake bear the labor of the day and the heat. Later in life, as a house of studies, it has sent forth many sons whose names add lustre to its records, and who are following in the footsteps of those first fathers, devoting their lives to the service of that same Master, on the mission laboring among the Indians, in the town attending to arduous parish duties, and in the colleges of the province where the education of youth demands all their time and attention.

Meanwhile, in an electric car we are speeding away from Gonzaga and Spokane in the direction of the little town of Hillyard, brought into being and made famous by the presence of the car-shops of James J. Hill's transcontinental line, the Great Northern. Then the walk of three miles through the snow storm! When the road started to climb the hill, "Excelsior" became the watchword of the day. Gradually the deep red brick front of our new home began to shine through the snow, and, as we approached, the building took form, and its noble proportions stood out boldly against the white background. Often had we seen it thus on holidays, when our impatience at delay prompted us to walk out and inspect the work, often too we had beheld its rich, ruddy color brilliant in the full glare of the sun, but never before did the sight of the stately structure looming up through the snow appeal to us so forcibly. At other times it wore the aspect of a building in course of construction; to-day it was "Home."

We soon reached the crest of the hill, and our new scholasticate was before us, its massive doors swung wide in welcome. Built in the form of a T, the building rises one hundred feet from the ground level to the point of the cross which surmounts the central tower, a splendid example of Tudor-Gothic architecture. The red brick walls, with copings and cornices and battlements of mottled-white terra cotta, lend it a solid and substantial appearance, and the windows, all of French pattern and faced with terra cotta, give promise of an abundance of light and air.

The main building, the horizontal bar of the T, with a length of 293 feet and a width of 40 feet, rises four stories, its straight lines relieved by the classrooms which project outward on both the south and the north fronts, giving a width of 61 feet 6 inches at the east and the west ends. In the middle also, on the south front, the same pleasing effect is gained at the entrance which extends outward from the main building and is surmounted by a portico, with battlements and cross, while this central projection culminates in a square tower whose sides, each crowned with a cross, rise one story above the roof.

In this bar of the T lie the living rooms, libraries, classrooms, recreation rooms, etc.; the shaft of the T, which in height is 66 feet, one story less than the rest of the edifice, and in length 176 feet with a width of 59 feet, contains the gymnasium and storerooms in the basement, whilst the first floor is given over to the refectory and the kitchen, and the rest of the building is devoted to the chapel.

Heavy storm-doors, and, within, doors of lighter glass form the main entrance, which opens into a wide vestibule, with the porter's lodge on the right and two reception parlors on the left. As the cloister doors are opened, the refectory lies before us down the spacious corridor, in the center of which on a graceful pedestal stands a beautiful statue of the Sacred Heart, with arms stretched out in benediction. On one side of this corridor is the brothers' recreation room, and, on the other, the elevator and a stairway by which externs without entering the cloister may ascend to the chapel. Doors at either side of the corridor open upon the corridors of the main building. The length of these is 293 feet, whilst they are 10 feet wide, and in height 17 feet on the first floor and on the others 13 feet. They are well lighted by the large windows at the east and the west ends;

and in each private room, besides the door and transom, there is a window of maze glass at the height of the transom and of about the same dimensions.

The flooring of all the corridors is terrazzo with a baseboard of marble. In the rooms, and in the library, refectory and chapel the flooring is of hard maple. The main stair-cases, which within the cloister flank the central corridor on either side, are of steel with a wrought iron balustrade of Gothic design, and marble steps and landings. We may say here the presence of steel, brick and concrete, with the use of timber reduced to a minimum, is an insurance policy of the safest kind.

On each floor there are twenty-two living rooms, 15 by 12 feet, each one furnished with a capacious clothes-closet. Two large windows give all that can be desired in the way of light and air, and the steam-heated radiator keeps the room warm when it is zero outside. The library, a very commodious and well-finished room, 37 feet, 5 inches by 60 feet, 10 inches, is at the western extremity of the first floor; corresponding to it at the eastern end is the infirmary, which with its private kitchen and rooms for the sick, is separated from the cloister, and may be entered from the outside. The space occupied by these on the first floor is taken up by the classrooms on the three others; there are twelve in all, four to a floor, all more or less of equal dimensions, 25 feet, 5 inches by 37 feet, 5 inches. The problem of light and air has been carefully studied, and seven windows and an excellent ventilating system are the happy result. At the eastern and the western end of each floor are the lavatories, with bathroom and separate showers, finished in marble and tiling, and most modern in all their appointments. Two sanitary drinking fountains of the latest model also adorn each main corridor.

The recreation rooms are situated on the south front of the second, third and fourth floors, at the center of the main building. They are spacious rooms, 34 by 45 feet, affording a splendid view of the valley and of the mountains beyond, with the city of Spokane lying in the distance.

In the basement of the vertical shaft of the T, as we said above, is the gymnasium, with its tiled shower room, 59 by 76 feet. At present it is bare of all apparatus, but we hope that by degrees we may be able to supply this deficiency. That we may use it with advantage as a hall for our entertainments, was shown on January 18, when we gave an academy in honor of our venerable

missionary, Rev. Father Jos. M. Cataldo, S. J., who fifty years ago founded, not far from here, the Mission of St. Michael, whence our scholasticate derives its name. The rest of the basement is given over to the clothes-room, storerooms for the kitchen, ice-plant and so forth.

Ascending the stairs, we come to the first story, and open the door of the refectory. Immediately upon entering the size of the place, 96 feet, 2 inches by 59 feet, takes you by surprise. In fact, with its panelled ceiling tinted a light cream, and its hardwood floor, with its wide windows of maze glass, that break the full glare of the sun, and suffuse everything within with soft light—at first sight you might suspect that you had stepped into the wrong apartment. But no; it is the refectory and worthy of its name. Beyond it lies the pantry room, the scullery and the kitchen. Here, as everywhere in the house, everything is immaculate in its newness and right up to the last minute: electricity does the dish-washing, peels the potatoes, grinds the vegetables and meat, and does many other odd jobs that during novitiate days we were put to in the kitchen. Close by is a large freight elevator doing service between the basement and the chapel floor.

The chapel is directly over the refectory, and is entered from the second story by a rise of four steps. If we were taken aback at the magnitude of the refectory, the chapel is beyond our expectations—it is cathedral-like in size and architectural finish. Exclusive of the sanctuary, which has a width of 59 feet and a depth at the side altars of about 15 feet, and at the main altar of 27 feet, 5 inches, the dimensions of the chapel are those of the refectory; in height, however, it covers the space occupied by the second and the third stories of the main building. The choir loft, which is raised about 12 feet from the floor of the chapel, may be entered from the third floor. The sacristies in size and fixtures are all that can be desired by the most exacting sacristan.

Though the ribbed and vaulted ceiling is more in keeping with the general tone of Gothic architecture, this is impossible owing to the flat roof. The ceiling, however, is panelled in squares, relieved by arches of solid masonry, beautiful in their simplicity and graceful in their strength. The capitals upon which they rest are firmly supported by buttresses, which serve also to strengthen the outer wall. In the sanctuary a group of well-proportioned columns supports the central arch. The general color scheme is cream, the delicate tints of

which soften the harsher tones of plastered walls and ceiling, and bring out in all its beauty the Gothic ornamentation of arches and columns.

On each side of the chapel there are four large triple windows with panes of fluted art glass; we hope in time, through the donations of generous friends, to embellish them with stained-glass. As they are so constructed that an altar may be erected in front of them, dedicated to the Saint commemorated in the artist's design, we will have in all, nine altars. The carving of the window tracery, as well as that of the pews and sanctuary rail, is Gothic in finish.

At present, besides the main altar, there are two side altars, those of the Blessed Virgin and of St. Joseph. They are constructed of rigalico, an excellent imitation of marble, and with the exception of the exquisite carvings of the high altar, in their main details they are alike. The table is supported by four small columns of imitation onyx, dividing the altar front into three panels; in the central one, is a bass-relief, while the side panels are ornamented with sculptured ears of wheat and clusters of grapes. The central panel of St. Joseph's altar depicts the happy death of the Saint; in that of the altar of Our Blessed Mother the Archangel Gabriel with wings outspread is announcing the divine message to the humble Virgin; the group of the Last Supper, after the famous painting of Leonardo da Vinci, adorns the main altar. At each side of the Tabernacle of this altar there are also decorative panels of bass-relief figures. On the Epistle side is shown the sacrifice of Melchisedech, and on the Gospel side that of Abraham. The tabernacles of the side altars are of simple pattern, but that of the high altar is richly finished in Gothic detail. The beautifully carved canopy with gilded background rests upon four pillars of imitation onyx.

Lifesize figures of the Crucifixion Group, Our Divine Lord hanging on the Cross, with His Blessed Mother and beloved disciple standing beside him, and St. Mary Magdalene kneeling, surmount the main altar. Statues of the Immaculate Conception and of St. Joseph with the Divine Child adorn the side altars. The figures of the bass-reliefs as well as of the statues are finished in every detail, the expression playing upon the features is most lifelike, the coloring is soft and subdued in tone, and the graceful flow of the drapery is enhanced by the delicate cream and gold tints of the artist.

The illumination of the altar is effected by a semicircle

of lights hidden behind the central arch of the sanctuary. In the chapel itself besides the wall brackets, there is in the center of each square of the ceiling a pendent light of a chaste and beautiful pattern in keeping with the other ornaments of the chapel.

To complete our tour of inspection let us mount to the roof, and, standing in the shadow of the central tower whose crosses rise high above, gaze over the battlements upon the scene before us. To the south, as we noted already, lies the valley now white with snow, dotted here and there with farm houses standing silently among the naked trees. Hillyard is beyond, its houses clustered about the shops of the Great Northern Railroad, and in the distance almost hidden by the smoke of its many mills and factories which draw their power from the river that winds its way serpentlike across the southern part of the valley, lies the city of glorious sunsets, Spokane. The thickly wooded mountains form a natural background, enclosing the valley on every side. If this scene is beautiful by day, or in the evening when the west is a riot of gorgeous color, it is on a clear cold night with the stars shedding a pale light over the valley, and the sparkling lamps of the city outshining the stars in brilliance, and the mountains rising black and threatening beyond—it is on such a night that we are filled with admiration. During a recent visit Mayor Fassett of Spokane remarked: "It costs us $75,000 a year to light that landscape for you at night."

This view may be enjoyed by all whose rooms are on the south side of the building, and, no doubt, it will calm many hearts tortured by the subtleties of philosophy, and rekindle those poetic fires whose ardor has grown cool in the midst of the pursuit of science.

On the east and the west the hills slope gently away from the valley, and on the north roll away to meet the mountains, culminating in snow-crowned Mt. Spokane, which boasts also of the less inspiring name of Baldy. There are many peaks in that range, their rugged sides girt with huge evergreens. Off to the far northwest, on a very clear day, the mountains of British Columbia may be discerned.

About one hundred feet northeast of the building is the annex of one story, constructed of brick and finished in terra cotta trimmings and battlements. It covers a ground space of 70 feet by 119 feet, 6 inches, and contains principally the laundry and engine room, in which are the two immense furnaces which heat the house; pipes conduct the steam into the main building through

an underground tunnel. The re-enforced chimney has been raised to a height of 125 feet, for the purpose of doing away with the smoke nuisance. The laundry, 30 by 63 feet, is fitted up with all the most modern appliances, and has already given ample proof of its usefulness. The chemical laboratories also have been located here with the laudable object of keeping all objectionable odors far from the main building; connected with the laboratories is an excellent dark-room. The rest of the building is given over to the rooms of the workmen. The garage is situated close by, and the barn, a large frame structure, has been erected about a quarter of a mile away.

In the beginning, two or more serious problems which confronted the builders were the disposal of sewage and the water system. A septic tank of the latest type built into the side of the hill far below and to the east of the house solves the first difficulty. For a time lack of water gave no end of trouble. The hill was tapped in several places with little or no success. Finally a good flow of water was struck in the valley about a mile away; immediately a well was sunk and a pump installed. The water was piped to the top of the hill and from then on the operations went on unhindered. At present there are two tanks with a capacity of 5,000 gallons each in the central tower of the scholasticate, and a 40,000 gallon tank near the engine-house.

The grounds about the buildings have been levelled and well-loamed, and once the good weather sets in will be planted in lawns and shrubbery. Trees, in whose pleasant shade the philosophers will rest and bless the labors of the pioneers, have been planted on the crest and along the road that winds its way to the valley below. Beyond, to the north, lie extensive acres planted in grain. In the northwest corner a large plot has been set aside as a cemetery. To the east evergreens find a foothold in the rocky soil and guard the deep canyons, and orchards which have done good service for years crown the knoll. Beyond lie more fields of grain and patches of truck gardening, and the old Mission Church of St. Michael's nestling among the hills at the head of the little valley, silent but sacred relic of the days when its walls first rang with the devout prayers and pious hymns of the Spokane Indians.

In the midst of this wealth of natural scenery stands our scholasticate—a brilliant jewel in a splendid setting. For the jewel we have to thank Rev. Father Paul Arthuis, S. J., who after higher superiors had put the seal

of approval on the plans, took upon his own shoulders, weighted with the burden of many years of constant and indefatigable labor, the heavy task of supervising the construction. Though opposition was strong and difficulties faced him on every side, he directed the work of excavation in the fall of 1914. On Passion Sunday, March 21, 1915, His Lordship, Bishop Schinner, of the Diocese of Spokane laid the cornerstone. Finally at the price of his health, Father Arthuis labored steadfastly amid the heat of summer and the cold of winter to bring the work to completion. On January 6, 1916, the feast of the Epiphany, while Bishop Schinner blessed the house, we took possession. Owing to the breakdown occasioned by his incessant labors, Father Arthuis has been obliged to give up the office of Procurator of the province, the financial affairs of which he has ably administered for twelve years. He has been ordered to take a complete rest, and it is our hope and prayers that God may grant him good health and many years of continued usefulness in His holy service.

To Rev. Father Dillon, who during the illness of Father Arthuis, took his place here in the depth of winter and in the midst of privations, we wish also to express our heartfelt thanks. Father Dillon now succeeds Father Arthuis in the office of procurator of the house and province. Rev. Father A. Rongier, of the Province of Mexico, who has been acting as Father Arthuis' assistant and at present minister of the house, also deserves grateful remembrance in these pages.

Father Rockliff, our Rector, met us at the door and his hearty welcome made us feel at home from the first moment of our entrance into our new scholasticate on Mount St. Michael's.

JOHN A. LENNON, S. J.

CAMPION COLLEGE

Prairie du Chien, Wis.

If you leave the Union Station in Chicago on the transcontinental express at ten minutes after ten in the morning, you will arrive at Prairie du Chien about a quarter of five in the afternoon. As the time approaches for alighting from the train it is quite unnecessary to make yourself and the conductor nervous for fear of missing your station. First of all you have to pass where you can see Dubuque sprawling over its hills on the opposite

bank of the Mississippi. You have nearly two hours riding after that. If you are in the observation car at the end of the train perhaps you will spend a large part of that time in gazing idly at the Mississippi and its numerous islands and lagoons on your right, or towards the left at the steep hills and sheer cliffs at the foot of which your train is running. Suddenly your train will take to a half-mile trestle crossing a turbulent river. That is the Wisconsin river. If you look towards its mouth your eyes will encounter the scene which Père Marquette looked upon, with something of a thrill we may fancy, for an historic moment or two, some two and a half centuries ago. You are now five minutes from your destination; and, if you are not too busy with your luggage, you can catch a fleeting glimpse of Campion College by keeping your gaze turned towards the river. A minute or two more and you are at the station. There is no need of hurry. Every train must stop here for several minutes. For Prairie du Chien is "a jerk-water town."

Do not allow that contemptuous term to mislead you too far. Prairie du Chien is not one of those crude affairs of new boards, shingles and galvanized tin sheeting, hastily thrown up beside the railroad yesterday or the day before. Prairie du Chien was here before either of its two railroads. It is the second oldest town in Wisconsin. Many a lordly city east and west was not even a building site when Prairie du Chien was a town with a history. In the war of 1812 the British fought us here and licked us, taking our fort away from us. Some small ruins of a later fort, the famous Fort Crawford, still stand on a slight eminence near St. Mary's Convent about a mile from the college. Here Zachary Taylor, a future President of the United State, was commandant; and one of his subordinates was Lieutenant Jefferson Davis. An early parish priest of Prairie du Chien, Father Galtier, whose remains lie here in the lawn in front of the parish church under a modest stone monument, founded and gave its name to the now flourishing city of St. Paul. Captian Mayne Read, who wrote thrillers for our great-grandfathers, came here long ago in search of material. Abraham Lincoln, who was a volunteer in the Black Hawk War, which was fought in this immediate neighborhood, was very likely mustered out of service at the end of the war in old Fort Crawford. There is a gigantic brick grain-elevator and a long brick ware-house on the river front, which have

not been in use these fifty years. They tell an eloquent tale of ante-bellum prosperity, when the river traffic flourished, and the advent of railroads had not deprived Praire du Chien of its natural advantages as a receiving and distributing depot of commerce. Prairie du Chien is so old that it has shifted its center of population three or four times in the course of its existence. Old inhabitants point out spots on the open fields near the college as the former sites of banks and hotels and shops.

I have hastily flung together whatever scraps of its history have occurred to me merely to increase your respect for Prairie du Chien, if like most Americans, you have reverence for antiquity. Moreover, an old town may be allowed a little pride of ancestry where there are so many *parvenu* cities of wealth and pretension. It may be observed, however, by way of getting our local color exact, that few if any old families reside here now. A ramble through the older graveyards discovers on the headstones French names and New England names, and—of a slightly later date—Irish names, which have long since disappeared from the life hereabouts. Our city is not *parvenu*; but our citizens are.

After you have passed the surviving ruins of the fort a few minutes' drive brings you to the college. The concrete sidewalk, which has been following you all along, suddenly curves to the left and you find yourself between two rows of young poplars, facing the muzzle of an old cannon once belonging to the fort and now mounted at the entrance to the college grounds. The first building that greets your curious glance is the community building. It is not impressive. In the first place, it is built of timber: and, in the second place, it is old and was not erected for academic purposes. One may like an old-fashioned residence of moderate proportions, built of wood and set down upon wide lawns. It has an air. But a huge, three-story, structure of wood is something so unusual to-day that you will be surprised and your surprise will verge towards depreciation. Campion College, in its origin, was an accident. This wooden building was at one time the whole college and it still preserves the appearance of a rather irrelevant accident in the group of buildings now constituting the college.

Perhaps no Jesuit community building has passed through so many vicissitudes of fortune. Originally built as a hotel it became during the Civil War a military hospital. After thus feeding the hungry and caring for the sick, it turned its attention to the things of the mind and became a Wesleyan college. Subsequently, it gave

up religion and dispensed purely secular knowledge as a city institution of learning. Then through the generosity and exertions of the late Mr. John Lawler, a Catholic layman of extraordinary force of character and religious zeal, of whom too little is known, the inconstant building turned to orthodoxy as St. John's College under the auspices of the Christian Brothers. This was in 1871. But the habit of inconstancy is not easily overcome: and the Brothers, through poor management it is said, found their college a failure and gave it up in 1880. Mr. Lawler again became busy and induced the Jesuits of the German mission to take charge. So it became a Jesuit College and remained so until 1888, when it reached its climax of sanctity as a Jesuit Novitiate and Scholasticate for the German mission. In 1898 it reverted to its previous role as a boys' college; and the last, we hope, of the long series of mutations occurred when in 1907 it became one of the colleges of the Missouri Province.

After all its ups and downs the building does not lack a certain dignity of its own and is quite comfortable as a dwelling place. Its broad eaves, where garrulous martins delight to congregate on summer days; its spacious belvidere, or lantern, or whatever it was they called those many windowed lookouts, which they used to rear on the middle of roofs two generations ago; its deep mouldings, like the rugged lines of a strong face; softness of outlines and tints in contrast to the cold hard lines and raw newness of modern structures—all these are in its favor. As for its cracked walls and unsteady contours of door and window, it is wonderful what paint can do to bring back the illusion of youth. And an old building, if it is warm in winter and cool in summer, is like an old shoe for comfort. And, lastly, like all old houses, ours has gathered about it in the course of years a goodly company of trees.

A few details about the history of the college under Jesuit control may be of interest. When the College of the Sacred Heart opened, in 1880, Father William Becker was its first rector. Besides a commercial course it offered a classical course of three years high school and three years college. The rates were $225 for boarders, $25 for day scholars. There were sixty-one students of whom about twenty-five were day scholars. German was an obligatory study. At the end of Father Becker's term, four years later, the total enrolment had reached one hundred. This year saw the first classical graduates. They received diplomas instead of regular

degrees for some reason we cannot discover. Among these graduates was Joseph Busch, the present Bishop of St. Cloud, and perhaps our most distinguished alumnus. The sporting element among the boys might pick out for nearly equal distinction, Mr. Charles Comiskey, the owner of the Chicago White Sox, who was a student here in the consulship of the Christian Brothers. A brick building was erected in 1884 adjoining the wooden structure, the first step in the material expansion of the college.

In the following year, 1885, the charges were reduced to $200, without, however, materially increasing the attendance which was about 114, including day scholars. The catalogue affords no clue to the exact number of boarders. In this year the bachelor's degree was conferred. There were two graduates, one of whom, George Pickel, was afterwards Rector of St. Ignatius' College, Cleveland, and is at present attached to the faculty here.

When the college closed, in 1888, to become a Jesuit Novitiate, and House of Studies, it had 136 registered student in all. It was reopened, in 1898, for boarders only, with an attendance of thirty, at the old rate of $200 per annum. Nine years' later, when the Missouri Province fell heir to the college, the number of students was 129, and in the following year, 1909, ten years's after its reopening, the college began to confer degrees again in the classical course.

Up to this time the college can hardly be said to have been a success financially. It had able men in its faculty always. Father Hagen, for instance, of the Papal Observatory, was here for several years. His cheap little wooden observatory, in which he studied the variable stars in collaboration with famous astronomers, can still be seen, doing menial service now as a part of our hen-house. In its degradation it affords a two-fold text: First, the precarious standing of any special branch of knowledge in an institution when it depends upon one man; and, secondly and more eloquently, the achieving power of talent, energy and singleness of purpose independently of expensive and elaborate equipment. Besides having able teachers the courses given here were thorough and the discipline strict, as old students are willing to testify.

One can only conjecture as to why the college refused to grow. Perhaps its conspicuously German character has something to do with it. Most of the teachers were of German birth, and German was an obligatory study. This, of course, narrowed, or tended to narrow, the ap-

peal of the college to only a portion of the Catholic public. One may surmise, too, that the division of opinion among the fathers of the German Mission, as to the desirability of keeping up the college, contributed not a little to arrest its growth. This absence of unanimity and decision must have induced an oscillating policy in dealing with matters affecting the future of the college.

The divided sentiment of the Mission is reflected in one of the first acts of the late Rev. Father Meyer, when, as provincial of the Missouri Province, he took over the college in 1907. He delegated two or three experienced fathers of the province to visit Prairie du Chien and to report on the advisability of further maintaining the college. Their verdict was favorable. And the new and needed element of decision in the government of the school appeared in the following year in the erection of a spacious building containing classrooms, a dormitory, a gymnasium and a number of private rooms for students. A year or so later still another expensive structure arose as an addition to the old brick building. So that in 1910 there was no longer any question of withdrawal: the college was no longer in an experimental stage: it simply had to march forward.

In the catalogue for 1908–9 the number of students is set down as 150. In 1909–10 the rates were raised from $200 to $250 and the number of students increased to 248. When the present rector, the Rev. George R. Kister, took charge, in the fall of 1911, the roll of students the previous year had numbered 268. And during the last four years the increase has been regularly progressive. It might have been greater had there been accommodations sufficient. During the past year an important step has been taken to relieve the crowded condition of the school and to meet future opportunities. A dormitory building, known as Père Marquette Hall, has been erected at considerable expense for the exclusive use of those students who are in the college classes proper. This new addition contains one hundred rooms, including four classrooms. Built on Tudor-Gothic lines, with a low central tower of rough-finished, dark-red brick with white stone and terra-cotta trimmings, it is our one architectural feature. It combines quite successfully solidity with elegance. The new hall was not finished until September and in the meantime the congestion in narrow quarters made life difficult. The total enrolment of boarders this present year will exceed 375.

The name of the college was altered two years ago to Campion College of the Sacred Heart. Besides giving the college a distinctive name, and a distinctive Jesuit name, it saves a sacred title from the unconscious irreverence of college cries and thoughtless familiarity. The religious spirit of the school remains excellent. During the last four years, besides vocations to the secular priesthood, the students who entered the Society have averaged eight a year. Vocations to the Society had been previously comparatively rare here. Nor has the spirit of study been affected for the worse, as far as one can see, by the increase of numbers. In the English and the Latin Intercollegiate contests, which all the Missouri Province Colleges enter annually, Campion College has, during the last four years, established a record in the number of places gained. These little triumphs are not brought forward in any vaunting spirit: they may be taken for what they are worth as favorable signs that the expansion of the college has not been won at the cost of piety or strict academic standards. This happy state of things is rather a matter of humble gratitude to Him, Who can use all kinds of instruments for good, than an occasion for idle boasting.

But you have not yet taken in the landscape in which Campion College stands. Perhaps you would prefer to study it in the lookout at the top of the community building. Sometimes visitors find it arduous, especially in warm weather, to climb our hills which are some five hundred feet high and command extensive views. So let us, if it is a summer afternoon, sit down comfortably and observe surroundings from the lookout, where hotel guests, long since departed, enjoyed the view more than half a century ago. We are in an oval shaped plain, about three miles from its southern extremity, where the Wisconsin empties and the Mississippi with its accompanying hills deflects eastward, and six or seven miles from its northern end where the Mississippi with its escort of hills again bends towards the east. About a mile and a half in front of us to the west are the precipitate hills of Iowa, thickly wooded, that rise almost sheer from the main stream of the Mississippi. There are two gaps in the hills, a mile apart, called coulées in local speech, in which the towns of McGregor and North McGregor nestle. A pontoon railroad bridge, which you can see from here, connects the latter town with Prairie du Chien. There is a movement on foot to convert the Iowa hills near the mouth of the Wisconsin, into a

National Park: the hills on the Wisconsin side have already been turned into a State Park. Between the main current of the river, which hugs the Iowa shore at this point, and our landing place, some two or three hundred yards from the college entrance, there are numerous lagoons or bayous, marginal comments, so to speak, on the main text of the river; and these form frequent islands covered with trees and wild undergrowth. The lagoons afford fine and comparatively safe swimming places in the warm season; and, in winter, they make skating a romantic adventure. Behind us to the east the plain stretches back a mile and a half or so to the Wisconsin hills. Thus we are surrounded on all sides by hills. Father Marquette in his famous narrative of discovery, calls them "high mountains": and they must have looked lofty to him as they loomed up abruptly from the river and the plain. If he could only have caught a hasty glimpse of the future and of his Jesuit brethren presiding over a school like one of his own pensionnats in far away France, how cheered he would have been on that June day long ago as he swung into the current of the Immaculate Conception with his fearless eyes turned to the south! How degenerate we seem in contrast with his reckless hardihood in the pursuit of souls! Perhaps our blessed Lord will give us grace to make up for the absence of brave courage and heroic enterprise by quiet useful virtues in our sheltered life here among the hills, where one is reminded so often of the verse in Judith:

"The children of Israel trust not in their spears, nor in their arrows, but the mountains are their defense, and the steep hills and precipices guard them."

JAMES J. DALY, S. J.

LIST OF PRIESTS ORDAINED AT WOODSTOCK COLLEGE

(From 1870 to 1915, incl.)

(*Concluded*)

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
L			
Leib, Caspar J. B. 5	1879	Abp. Gibbons	Chicago, Ill., April. 20, '06
Lenahan, Francis J. 1	1897	Card. "	
Libertini, Robert 15	1914	Ap. Del. Bonzano	
Linnehan, John G. 1	1906	Card. Gibbons	N. Y., Feb. 9, '12
Llorens, Hyacinthus 12	1910	" "	
Loague, Hugh A. 2	1876	Abp. Bayley	
Loague, William 2	1870	Bp. Becker	
Lodenkamper, John H. 5	1898	Card. Gibbons	
Lonergan, Wm. A. 15	1900	" "	
Lunny, John J. 1	1902	" "	
Lupi, Frederick M. 14	1914	Ap. Del. Bonzano	
Lutz, Peter 1	1909	Card. Gibbons	
Lyons, Charles G. 1	1904	" "	
Lyons, Henry J. 1	1905	" "	
Mac			
MacDonald John [b] 3	1872	Bp. Becker	
MacDonnell, Fred'k J. 9	1904	Card. Gibbons	
MacGoldrick, Daniel J. 1	1884	Abp. "	
MacMahon, Hugh B. 5	1899	Card. "	
Mc			
McAstocker, David 6	1913	Card. Gibbons	
McAuley, John 3	1873	Bp. O'Hara	Worcester, Mass., Dec. 2, '85
McAvoy, Arthur J. 1	1887	Card. Gibbons	Frederick, Md., Sept. 28, '99
McCabe, James 5	1894	" "	
McCabe, Matthew J. 1	1904	" "	
McCaffray, Arthur J. 1	1908	Ap. Del. Falconio	
McCartney, Wm. A. 1	1915	Card. Gibbons	
McCarthy, John D. 1	1909	" "	
McCarthy, Michael R. 1	1897	" "	Boston, Mass., Oct. 2, 1915
McCarthy, Patrick F. 1	1912	" "	
McCormick, James T. 1	1911	" "	
McCreary, John 9	1900	" "	
McDermott, James F. 1	1905	" "	
McDonnell, Eug. DeL. 1	1902	" "	

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
Mc			
McDonnell, John P. 9*	1886	Bp. Gallagher	
McDonough, Vincent S. 1	1914	Ap. Del. Bonzano	
McDonough, Wm. M. 1	1894	Card. Gibbons	
McElhinney, Daniel M. 1	1886	" "	
McEneany, Joseph A. 1	1905	" "	
McErlane, Daniel 5	1882	Abp. "	St. Louis, Mo.,
McGarvey, Henry A. 1	1912	Card. "	May 10, '10
McGinney, Patrick J. 1	1889	" "	Balto. Md. Mar. 30, '11
McGivney, James A.[(i)] 1	1909	" "	
McGovern, Francis X. 1	1887	" "	N. Y., Nov. 11, '97
McGovern, George A. 5	1901	Ap. Del. Martinelli	
McGovern, James L. 1	1915	Card. Gibbons	
McGurk, Edward 2	1872	Vic. Ap. Gibbons	Villa, Boston, Mass.
McHugh, James A. 2	1877	Bp. Kain	July 3, 1896
McHugh, John 8	1907	Abp. Farley	
McIntyre, Charles J. 1	1911	Card. Gibbons	
McKey, Michael A. 7	1888	" "	
McKinnon, Neal 3	1874	Bp. Gibbons	N. Y., Oct. 9, '07
McLaughlin, Francis 2	1875	Abp. Bayley	Cuero, Texas.,
McLaughlin, Henry W. 1	1907	Abp. Farley	April 19, '81
McLaughlin, James J. 9	1901	Ap. Del. Martinelli	
McLaughlin, Joseph J. 1	1903	Card. Gibbons	
McLaughlin, Lalor R. 1	1900	" "	
McLaughlin, Miles A. 1	1893	" "	
McMenamy, Matthew 5	1894	" "	
McNally, Michael 9	1909	" "	
McNamara, Theobald[(b)] 1	1886	" "	
McNeal, Mark J. 1	1908	Ap. Del. Falconio	
McNeive, Thomas A. 5	1899	Card. Gibbons	
McNiff, Francis J. 1	1898	" "	
McNulty, Hugh J. 1	1910	" "	
McNulty, Michael F. 5	1897	" "	
McQuade, J. Edward 1	1911	" "	
McQuillan, Patrick A. 1	1890	" "	[Mar. 21, 1893
McSwyney, Eugene 1	1880	Abp. "	Bel Alton, Md.,
McTammany, Edward[(a)] 1	1882	Bp. Wigger	Wor's'r, Mass. 4-27-06
M			
Maas, Anthony J. 1	1887	Card. Gibbons	
Macksey, Charles B. 1	1895	Ap. Del. Satolli	
Maes, Aloysius 1	1888	Card. Gibbons	
Magevney, Eugene A. 5	1886	" "	
Magrath, Edward J. 1	1892	" "	
Maguire, Bernard J. 9	1885	Abp. "	New, Orleans, La.,
Maguire, James I. 1	1906	Card. "	Nov. 27, '01

* At Galveston, Texas.

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
M			
Mahoney, John G. 1	1914	Ap. Del. Bonzano	
Mahony, Denis J. 7	1889	Card. Gibbons	
Mahony, Michael J. 1	1898	" "	
Maier, Michael 8	1888	" "	
Malzieu, Prosper 20*	1893	" "	
Mandalari, Alphonsus 15	1885	Abp. "	
Mandalari, Anthony M. 2	1877	Bp. Kain	Georget'n, Mar. 4, '02
Mara, Francis X. 5	1895	Ap. Del. Satolli	
Maring, Henry S. 9	1894	Card. Gibbons	
Marnane, Patrick 9	1896	" "	
Marra, Joseph M. 15	1873	Bp. O'Hara	Naples, Mar. 29, '15
Mattern, Aemilius 9	1898	Card. Gibbons	
Matthews, James B. 1	1899	" "	
Mattson, Joseph A. 1	1890	" "	
Meiners, Herman 5	1885	Abp. "	
Mellyn, James F. 1	1909	Card. "	
Meloy, James J. 5	1895	Ap. Del. Satolli	
Merino, Balthassar 13	1873	Bp. O'Hara	
Meuffels, Joseph H. 5	1888	Card. Gibbons	
Meyer, John H. 9	1895	Ap. Del. Satolli	
Meyer, Rudolph J. 5	1873	Bp. O'Hara	St. Louis, Mo.,
Miley, Thomas H. 1	1911	Card. Gibbons	Dec. 1, '12
Minotti, Joseph M. 15	1906	" "	
Mitchell, William A. 5	1897	" "	
Moakley, James I. 1	1904	" "	
Moeller, Ferdinand A. 5	1885	Abp. Gibbons	
Moeller, Henry 5	1880	" "	Detroit, Mich.,
Montenarelli, Aloysius 14	1874	Bp. "	Dec. 20, '15
Montenarelli, Jos. M.[dp] 14	1873	Abp. Bayley	
Moran, Edward J. 1	1912	Card. Gibbons	
Morfeld, Francis J. 5	1897	" "	
Morgan, John A. 2	1872	Vic. Ap. "	Washington, D. C.,
Morgan, John A. 1	1911	Card. "	Nov. 26, '06
Moore, James P. 9	1889	" "	
Moore, John A. 1	1894	" "	Cambridge, Mass.,
Moore, Pius 6	1915	" "	July 12, 1915
Morrison, Wm. H. 1	1887	" "	Georget'n, Feb. 16, '02
Moskopp, John B. 8	1898	" "	
Motte, René[dp] 15	1886	" "	
Moulinier, Charles B. 5	1895	Ap. Del. Satolli	
Mulconry, Patrick J. 5	1889	Card. Gibbons	Chicago, Ill.,
Mullan, A. J. Elder 1	1896	" "	Sept. 22, 1905
Mullan, Wm. G. Read[b] 1	1890	" "	Balto. Md. Jan. 25, '10
Mullen, James A. 1	1905	" "	
Mulligan, John H. 1	1902	" "	
Mulry, Joseph A. 1	1905	" "	

* Ecuador Mission.

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
M			
Mulry, Michael 1	1882	Abp. Gibbons	N. Y., Sept. 30, '84
Mulry, Patrick F. X. 1	1892	Card. "	
Murphy, Cornelius 1	1911	" "	
Murphy, Daniel 9	1894	" "	
Murphy, Edmund S. 5	1898	" "	
Murphy, John F. X. 1	1909	" "	
Murphy, John J. 2	1874	Bp. "	Georget'n, Mar. 4, '92
Murphy, Joseph A. 5	1888	Card. "	
Murphy, Joseph A. 1	1914	Ap. Del. Bonzano	
Murphy, Owen S. 1	1914	" " "	
Murphy, Patrick A. 5	1880	Abp. Gibbons	
Murphy, Patrick S. 1	1886	Card. Gibbons	Frederick, Feb. 7, '94
Murphy, Philip 9	1894	" "	
Murphy, William E. 1	1913	" "	
Murphy, Thomas E. 1	1890	" "	
Muth, Ferdinand A. 1	1914	Ap. Del. Bonzano	
N			
Nagle, John B. 2	1873	Abp. Bayley	Phila. Pa., Apr. 19, '05
Navin, John J. 9	1901	Ap. Del. Martinelli	
Neale, James Pye 2	1873	Abp. Bayley	
Neary, John J. 1	1900	Card. Gibbons	
Neenan, John F. 5	1898	" "	
Nestor, John D. 7	1891	" "	
Nevils, W. Coleman 1	1911	" "	[Dec. 24, 1906]
Nicolet, L. Eugene 9	1896	" "	Mobile, Ala.,
Noel, Michael A. 1	1888	" "	Phila. Pa. Sept. 11, '13
O			
Oates, Peter A. 1	1908	Ap. Del. Falconio	
Oberholzer, Julius 9	1901	Ap. Del. Martinelli	
O'Brien, Michael H. 1	1886	Card. Gibbons	N. Y., July 3, 1907
O'Brien, Richard A. 1	1912	" "	
O'Callaghan, Thomas 9	1882	Abp. "	
O'Carroll, Peter J. 1	1892	Card. "	
O'Connell, Patrick 1	1881	Abp. "	
O'Connell, Raphael V. 1	1887	Card. "	
O'Connor, Charles 3	1872	Bp. Becker	Jersey, City May 5, '94
O'Connor, James J. 1	1894	Card. Gibbons	
O'Connor, Jeremiah 2	1874	Bp. "	N. Y., Feb. 27, '91
O'Connor, John J. 1	1911	Card. "	
O'Conor, J. F. X. 1	1885	Abp. "	
O'Donovan, John F. 1	1900	" "	
O'Gorman, Patrick F. 1	1899	" "	
O'Gorman, William J. 1	1903	" "	

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
O			
O'Hara, John J.1	1896	Card. Gibbons	
O'Hare, William F.1	1903	" "	
O'Kane, Michael 1	1882	Abp. "	
O'Leary, Patrick 9	1886	Card. "	Mobile, Ala.,
O'Leary, Timothy 1	1880	Abp. "	May 29, 1913
O'Loughlin, Francis D.1	1907	Abp. Farley	
O'Mailia, Miles J.1	1913	Card. Gibbons	
O'Malley, Thomas A.5	1899	" "	
O'Meara, James J.5	1876	Abp. Bayley	
O'Neil, Michael W.5	1883	Abp. Gibbons	
O'Neil, Francis 2	1875	Abp. Bayley	Boston, Mass.,
O'Reilly, Joseph P.9	1890	Card. Gibbons	Feb. 12, '05
O'Reilly, Joseph P.1	1906	" "	
O'Reilly, Patrick 3	1876	Abp. Bayley	Fordham, Feb.5,'11
O'Rourke, John H.1	1888	Card. Gibbons	
O'Rourke, John J.1	1910	" "	
O'Shea, Michael J.1	1906	" "	
O'Sullivan, Daniel 9	1894	" "	
O'Sullivan, Denis 1	1890	Bp. Ludden *	Worcester, Mass.,
O'Sullivan, James 7	1882	Abp. Gibbons	July 20, '08
Otis, Alphonsus E.9	1901	Ap.Del.Martinelli	
Ott, Louis 1	1915	Card. Gibbons	
Otten, John H.5	1898	" "	
Otting, Henry G.5	1886	" "	
P			
Pardow, Robert 1	1881	Abp. Gibbons	N. Y., May 9, '84
Parker, Herbert J. 1	1908	Ap. Del. Falconio	
Peters(di Pietro)JohnX.15	1901	Ap.Del.Martinelli	
Pettit, George A.1	1895	Ap. Del. Satolli	
Pfister, John B.[m]1	1908	Ap. Del. Falconio	
Phillips, Edward C.1	1912	Card. Gibbons	
Pinas o, John 7	1870	Bp. Becker	Los Gatos, Cal.,
Pittar, John B. 1	1890	Card. Gibbons	Mar. 9, '97
Plante, David[p]4	1878	Abp. "	
Poché, Oscar M.9	1903	Card. "	
Pohlmann, Bernard H. 1	1913	" "	[Mar. 4, 1907]
Poland, John N. 5	1878	Abp. "	Cincinnati, O.,
Pont, Joachim P.9	1880	" "	Grand Coteau, La.,
Porta, Augustine C.9	1892	Card. "	Dec. 19, '15
Porter, Francis E.5	1899	" "	New Orleans, La.,
Post, Hubert H.8	1895	Ap. Del. Satolli	Nov. 16, '13
Power, William 9	1884	Abp. Gibbons	
Powers, Francis P.1	1888	Card. "	
Prendergast, Joseph J.1	1892	" "	
Prendergast, Maurice E.1	1902	" "	
Purtell, Michael A.1	1898	" "	
Pyne, John X.1	1906	" "	

* At Troy, N. Y.

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
Q			
Quigley, William J.1	1887	Card. Gibbons	
Quill, Patrick 1	1885	Abp. "	
Quin, George E.1	1884	" "	
Quinn, Daniel J.1	1899	Card. "	
Quinn, Hugh J.2	1879	Abp. "	
Quirk, John F.1	1891	Card. "	
R			
Rache, Henry J.1	1891	Card. Gibbons	
Rafferty, Patrick 1	1911	" "	
Raley, Charles N.1	1901	Ap.Del.Martinelli	
Ranken, Richard R.1	1915	Card. Gibbons	[Jan. 31, '99]
Rapp, Andrew 1	1883	Abp. "	Leonardtown, Md.,
Raymond, Edward W.1	1898	Card. "	N. Y., Sept. 9, '14
Regan, John J.1	1904	" "	Fordham, Fb.12,'11
Reidy, Daniel 6	1915	" "	
Reilly, Thomas J.1	1913	" "	
Renaud, Francis X.4	1876	Abp. Bayley	
Renaud, Joseph M.1	1891	Card. Gibbons	
Reynolds, Robert F. X.1	1907	Abp. Farley	
Ricard, Jerome 7	1886	Card. Gibbons	
Richards, J. Havens 1	1885	Abp. "	
Richley, William J.1	1889	Card. "	Phil., Pa.,May 11,'09
Rigge, Joseph F.5	1877	Bp. Kain	Cincinnati, O.,
Rigge, William F.5	1890	Card. Gibbons	April 17, '13
Rigues, Henry 9	1883	Abp. "	Grand Coteau, La.,
Rinck, Anthony T.8	1889	Card. "	Dec. 11, 1890
Riordan, Joseph W.7	1889	" "	
Rittmeyer, George A.9	1891	" "	
Robaut, Aloysius 8	1882	Abp. "	
Robert, Stephen 4	1870	Bp. Becker	
Roche, David 1	1901	Ap.Del.Martinelli	
Roche, Edward F.1	1893	Card. Gibbons	Georget'n, Jan.13,'05
Rochfort, Valentine H.1	1904	" "	Fordham,July 7,'06
Rockwell, Joseph H.1	1895	Ap. Del. Satolli	
Rodock, John J.1	1890	Card. Gibbons	Jamaica, W. I.,
Rogers, William B.5	1890	" "	March 25, '11
Rouke, Paul V.1	1913	" "	
Rousseau, Fernand A.1	1902	" "	
Rover, John W. 2	1877	Bp. Kain	Georget'n,Oct.23,'77
Ruhlmann, Cyrillus 9	1902	Card. Gibbons	
Russo, Nicholas 15	1877	Bp. Kain	N. Y., April 1, '02
Ryan, Richard E.1	1890	Card. Gibbons	
Ryan, John J.2	1873	Bp. O'Hara	Balto., Dec. 16, '13
Ryan, L. Eugene 1	1897	Card. Gibbons	White Haven, Pa.,
Ryan, Patrick A.9	1905	" "	Sept. 9, '09
Ryan, Simon A.5	1898	" "	

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
S			
Sadlier, Francis X.1	1885	Abp. Gibbons	Worcester, Mass., Nov. 14, '85
Salentin, William 9	1903	Card. "	
Salter, John M.9	1909	" "	
Sandaal, Henry J.1	1883	Abp. "	
Sansone, Francis P.8	1891	Card. "	
Sarasola, Simon 13	1904	" "	
Sasia, Joseph 7	1877	Bp. Kain	
Scanlan, Timothy 1	1915	Card. Gibbons	
Scanlan, William 2	1875	Abp. Bayley	Boston, Mass., March 24, 1914
Schimpf, John B.15	1899	Card. Gibbons	
Schlechter, Nicholas 5	1882	Abp. "	St. Mary's, Kan., Oct. 4, '03
Schleuter, John Peter(dp)16	1870	Bp. Becker	
Schmidt, Joseph V.1	1892	Card. Gibbons	Jer.City, Apr. 26, '14
Schuler, Anthony J. RR. DD.15	1901	Ap. Del. Martinelli	
Schuler, Linus 9	1898	Card. Gibbons	
Swickerath, Robert 16	1903	" "	
Scott, Martin J.1	1899	" "	
Scully, John 1	1884	Abp. "	
Selga, Michael 12	1911	Card. "	
Semmes, M. Oliver 9	1901	Ap. Del. Martinelli	
Sennhauser, John J.5	1895	Ap. Del. Satolli	
Shallo, Michael G.7	1885	Abp. Gibbons	Santa Clara, Cal., Jan. 27, '98
Shandelle, Henry J.2	1879	" "	
Shealy, Terence J.1	1898	Card. "	
Sheehy, Michael J.1	1908	Ap. Del. Falconio	
Sherman, Thos. E.5	1889	Abp. Ryan *	
Sherry, John J.9	1901	Ap. Del. Martinelli	
Shyne, Cornelius 5	1896	Card. Gibbons	
Simpson, Leo 6	1915	" "	
Singleton, William S.1	1898	" "	Phila., Pa. Dec. 20, '15
Smith, Benedict J.1	1909	" "	[Dec. 6, '97]
Smith, Francis 3	1877	Bp. Kain	Boston, Mass.,
Smith, James L.1	1888	Card. Gibbons	N. Y., Apr. 2, '15
Smith, Joseph H.1	1897	" "	
Smith, Mark J.1	1913	" "	
Smith, Robert 8	1886	" " †	
Snider, Seraphinus 21	1909	" "	
Sorrentino, Joseph M.15	1914	Ap. Del. Bonzano	
Spalding, Henry S.5	1899	Card. Gibbons	
Spillane, Edward P.1	1891	" "	
Stack, Joseph 6	1913	" "	
Stack, Thomas H.1	1881	Abp. "	Boston, Mass., Aug. 30, '87
Stadelman, Joseph M.	1889	Card. "	
Stagg, Louis H.9	1902	" "	
Stanton, William J.1	1891	" "	
Stephens, John J.5	1875	Abp. Bayley	[April 26, '89] Cincinnati, O.,

* At Philadelphia, Pa.

† At Ilchester, Md.

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
S			
Stinson, William M.1	1910	Card. Gibbons	
Storck, Herman I.1	1912	" "	
Stritch, John H.9	1903	" "	
Stritch, Joseph 9	1885	Abp. Gibbons	
Stritch, Michael I.5	1898	Card. "	
Sullivan, Christopher A.1	1907	Abp. Farley	
Sullivan, James J.5	1890	Card. Gibbons	
Sullivan, Joseph 6	1914	Ap. Del. Bonzano	
Sullivan, Patrick J.1	1906	Card. Gibbons	Fordham, Nov. 30, '10
Sullivan, William F.X.1	1909	" "	
Sumner, William H.2	1875	Abp. Bayley	Balto. Md., Apr. 7, '05
Sweeney, Edward J.1	1909	Card. Gibbons	
Swift, Henry G.15	1896	" "	
T			
Taaffe, James A.1	1906	Card. Gibbons	
Talbot, William J.5	1898	" "	
Tallon, William T.1	1912	" "	[Oct. 26, '12]
Tardella, Anthony C.17	1874	Bp. Gibbons	San Francisco, Cal.,
Tarr, Henry T. B.1	1885	Abp. Gibbons	Tampa, Fla.
Telese, Peter M.15	1914	Ap. Del. Bonzano	April 3, 1895
Testa, Vincent 7	1874	Bp. Gibbons	
Testamento, Vincent 15	1885	Abp. "	
Thompkins, John J.1	1901	Ap. Del. Martinelli	
Tierney, Richard H.1	1907	Abp. Farley	
Tisdall, Archibald[(l)]2	1870	Bp. Becker	Denver, Colo.,
Tomassini, Francis X.15	1878	Abp. Gibbons	Oct. 11, '96
Tondorf, Francis A.1	1904	Card. "	
Toner, Patrick H.2	1875	Abp. Bayley	Providence, R. I.,
Tracy, Robert J.[(k)]1	1907	Abp. Farley	Jan. 15, 1887
Treacy, Gerald C. 1	1914	Ap. Del. Bonzano	
Treacy, Thomas F.5	1892	Card. Gibbons	
Treanor, John A.3	1872	Vic. Ap. Gibbons	Cal., Oct. 3, 1880
Trivelli, Albert 8	1893	Card. Gibbons	
Troyaneck, Ferdinand 15	1900	" "	
Tully, Michael J.1	1908	Ap. Del. Falconio	Fordham, Oct. 23, '15
Tully, Thomas E.1	1913	Card. Gibbons	
Twellmeyer, Francis X.9	1900	" "	
Tynan, William J.1	1886	" "	
U			
Ulrich, Albert A.1	1895	Ap. Del. Satolli	

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
V			
Velez, Joseph M. 13	1873	Bp. O'Hara	
Vallbona, Joseph 12	1912	Card. Gibbons	
Van Antwerp, Arthur P. 5	1895	Ap. Del. Satolli	St. Louis, Mo., Nov. 16, 1895
Van de Moortel, Theop. 5	1875	Abp. Bayley	
Van der Pol, John 8	1895	Ap. Del. Satolli	
Van Hoomissen, John 6	1913	Card. Gibbons	
Van Rensselaer, Henry 8	1887	Abp. Corrigan ‡	N. Y., Oct. 3, '07
Verschaffel, Roman[b] 5	1872	Bp. Becker	
Villagomez, Francis 20†	1893	Card. Gibbons	
Villota, Eliseus[b] 20	1893	Bp. Curtis	
Vives, Joseph 12	1915	Card. Gibbons	
W			
Wall, George W. 1	1912	Card. Gibbons	
Wallace, Thomas G. 1	1886	" "	Jer. City., Nov. 27, '15
Wallace, William J. 5	1892	" "	
Walsh, John P. M. 1	1901	Ap. Del. Martinelli	
Walsh, Redmond J. 1	1906	Card. Gibbons	
Walsh, William H.[x] 1	1886	" "	
Walshe, James G. 5	1873	Bp. O'Hara	Dublin, Ireland, April 22, '13
Walshe, John D. 9	1886	Card. Gibbons	
Weber, Louis S. 1	1892	" "	
Weir, John F. 5	1889	" "	Cincinnati, O., Feb. 25, '15
Weis, Alphonsus 1	1902	" "	
Wellworth, James 1	1887	" "	Troy, N. Y., March 22, '90
Wheeler, J. David[b] 1	1913	" "	
White, Henry P. 1	1913	" "	
White Richard 5	1903	" "	Macon, Ga., Sept. 9, '12
White, Thomas 1	1898	" "	
Whiteford, William 2	1875	Abp. Bayley	Georget'n, Apr. 16, '83
Whittle, Henry D. 7	1900	Card. Gibbons	
Williams, Joseph J.	1907	Abp. Farley	
Wocet, Oscar 9	1900	Card. Gibbons	
Woods, Henry 7	1890	" "	
Woods, Joseph M. 1	1891	" "	
Wynne, John J. 1	1890	" "	
Y			
Young, Louis J. 1	1914	Ap. Del. Bonzano	
Young, Thomas J. 1	1909	Card. Gibbons	Balto. Md. Oct. 14, '13
Z			
Ziegler, Joseph I. 1	1884	Abp. Gibbons	
Zwinge, Joseph 1	1887	Card. Gibbons	

† Ecuador Mission.
‡ In New York.

LIST OF NON-JESUIT ORDINATIONS AT WOODSTOCK, MD.*

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	ORDER AND LOCATION
Tiernan, ?	1874	Bp. Gibbons	Seminarian, Richm'd Diocese.
? ?	1876	Abp. Bayley	" St. Chas. College.
? ?[r]	1877	Bp. Kain	
Munch, ?	1878	Abp. Gibbons	Capuchin, Cumberland, Md.
Irle, ?[r]	1878	" "	" " "
Licking, ?	1880	" "	Redemptorist, Ilchester, Md.
Andreas, ?	1881	" "	Capuchin, Cumberland, Md.
Conway ?	1881	" "	Secular, ?
Singleton, ?	1881	" "	" ?
Marian, Ivo[dp]	1882	" "	" Baltimore, Md.
Wall, Julian[y]	1882	" "	" " "
? ?	1883	" "	Capuchin, Cumberland, "
Donovan, ?	1883	" "	Secular, Baltimore, "
McDermott, ?	1883	" "	" " "
O'Brien, ?	1883	" "	" " "
? ?	1884	" "	" " "
? ?	1884	" "	" " "
Whalen, ?[y]	1885	" "	" ?
Father Peter (John Kemper)	1889	Card. Gibbons	Capuchin, Cumberland, Md.
Schwartz, Raphael [m]	1889	" "	" " "
McElroy, John [dp]	1896	" "	Charleston, S. C.
McCabe, Denis	1904	" "	Seminarian, St. Mary's, Balto.
Humphries, William [p]	1910	" "	" Balto. Diocese.
Hafey, Wm.[y]	1914	Bp. Corrigan	Secular, Mt. St. Mary's, Emmittsburg, Md.

* N. B. As in many instances neither the Record Book of the Rev. Rector of Woodstock, nor the Theologians' Diary gives the names of those not of the Society ordained here, but each merely mentions that a seminarian or member of a different Order was ordained with Ours, we cannot give more definite information.

SUMMARY

SCHOLASTICS ORDAINED AT WOODSTOCK

By Cardinal Gibbons as Vic. Apostolic of N. Carolina	11
" Bishop of Richmond	11
" Archbishop of Baltimore	91
" Cardinal Abp. of "	465
	578
By Bp. Becker of Wilmington, Dl.	5
" " O'Hara of Scranton, Pa.	10
" Abp. Bayley of Baltimore	27
" Bp. Kain of Wheeling, W. Va.	14
" Abp. Satolli (Apos. Del.)	26
" Card. Martinelli " "	21
" Abp. Falconio " "	16
" " Bonzano " "	24
" " Farley of New York	22
Total	743

SCHOLASTICS OF WOODSTOCK ORDAINED ELSEWHERE

By Cardinal Gibbons as Archbishop	1
" Cardinal	5
By Bp. Keane of Richmond	1
" " Loughlin of Brooklyn, N. Y.	1
" " Becker of Wilmington, Dl.	6
" " Curtis " " "	4
" " Wigger " Newark, N. J.	3
" " Gallagher of Galveston, Tex	1
" Abp. Corrigan " New York	1
" " Ryan " Phila., Pa.	1
" Bp. Ludden of Syracuse, N. Y.	1
" Abp. Bayley of Baltimore	2
" " Bruchési of Montreal	1
Total	28

Grand Total of Woodstock Scholastics, ordained at Woodstock or elsewhere (1870–1915 inclusively) 771

Non-Jesuits ordained at Woodstock

Secular Clergy	15
Capuchins	4
Redemptorist	1
	20

"Cloudy, colder, and probably snow"—so ran the prediction of the *Sun*, on the morning of December 28, 1915. The early afternoon was, as the rest of the day, grey, chill and damp, as we took the crowded, southbound express, leaving behind us the *grippe* and the Empire City, for the coral strand of India; and, possibly, its war-clouds. Over the familiar Jersey flats, flecked with snow, over the sleeping Hackensack, quiet as our day-dream, the lights sparkled in the factory windows of Newark through the misty fog. The Delaware was dark and restless at Trenton. In our Office we read of the Flight into Egypt and the promise of return. City after city was wrapped in the shadowy mist. At Wilmington, at four in the afternoon, it was almost night, not even "darky" smiles could brighten the gloom. Still we travelled with winter and the snow, hurrying to the broad-bosomed Chesapeake. Through Baltimore—we just caught its listless and leisurely tone—on to Washington and night's nirvana.

We left Washington in the rain at ten next day, and crossing the "Long Bridge," we were on the historic ground of the Old Dominion. Alexandria flashed on us the memory of the Father of his Country. We reached Manassas (Bull Run) at 11 A. M., and there, still guarding the verge of the town, "lay the knightly comrades, row on row," under the unchanging watch of the pillared sentinel, whose bronzed eyes looked far out over the rain-swept fields of Virginia. Culpeper, Rapidan, the Rappahannock, Fredericksburg to the right, the Appomattox, the James at Lynchburg—what martial music!

We got into Atlanta at 7 on the morning of the 30th, and left at 2 in the afternoon, after seeing much and tasting the hospitality of the Marist Fathers, who have here a college of 150 boys, chiefly Jews and Protestants. Not a trace of Tom Watson or his *Menace* in the midst of a kindly and courteous people. The limit of the day and of the State was marked by the Chattahoochee river, then in unwonted flood. It had spread widely beyond its banks. In the streets of West Point boats were passing; the houses were separated as islands, and on elevated places the people gathered to see the train attempt the submerged track. It seemed risky, and was alarming; but whatever the danger, there was no accident; and night and Alabama succeeded to the uninteresting, rolling, red-soiled country of Georgia. The lighted

streets of Montgomery were last seen, and next morning we were on the wide, level lands of the Mississippi, bordering on the Gulf of Mexico. The entrance into New Orleans in the early morning light showed the city's age and the poverty of at least a part of it. It is predominantly Catholic, a curious blending of the old and the new. We visited our college and friends. The day was warm. There were palm trees in the streets, and flowers were in bloom. We left the city before noon and passed through the watery jungle to the broad waters of the Mississippi, over which the train was ferried. West of the Father of Waters is the great "sugar bowl" of Louisiana; and at Morgan City, we were in, or near, the abode of the exiled Acadians. In the evening, we crossed the Sabine into Texas, and on New Year's Day, before the dawn, we were in fascinating San Antonio. It seemed a Mexican town, all the more because of the refugees. They filled the streets and the churches. There were four Mexican Bishops receiving the hospitality of the Bishop of San Antonio and of the Sisters of the Incarnate Word. We said Mass in their hospital chapel before the light. It was crowded, and the singing of the *Adeste fideles* recalled other days and home. Here we spent a whole day and a night; visited the Alamo, as everyone does, and the ancient mission churches near the city, as every one does also. We reached the Rio Grande at Del Rio, a scrubby place in the desert, marked with cavalry tents. The green river, apparently fordable and scarcely wider than a canal, flowed silently through a scene of utter desolation. At intervals a bed of reeds, a mass of cactus, a caverned cliff, but no tree, no trace of human habitation, nor any sign of life save the presence of some rare bird or straying cattle, far apart. Away, far south, in Mexico, there arose occasionally some ghostly peak or faintly silver ridge. The whole region was rainless and brown; yet, after a while, came the plains of the cow-boys with scant but nutritious deep-fibred grass. In February would come the rains, and the cattle would fatten for Chicago. The sunset on that desert was solemn and beautiful; then the pale evening star arose, and majestically and mystically ushered in the slow and sandalled feet of night.

We passed the night in El Paso, going out next morning between its shapeless mounds of clay and through the smoke of its copper furnaces, by the discolored band of river. There was a broken sierra on the right of the desert plain; the sky was a smoky blue, and

the whole scene was as desolate as the Sahara. Things improved as we advanced. There was a suspicion of yellowish green on the great wide levels; herds of cattle appeared; a blue sky bent over the red-brown leafless hills. In Arizona there were snowy ranges and chill air, and when the sunset came again it deepened the charm of the evening before. During the night we crossed the Colorado at Yuma, where it passes into Mexico, and begins to broaden to the Gulf of California; then we sped on through the orange groves of the Golden State towards the City of the Angels.

Los Angeles, on the morning of January 4, was chill and rainy—a city of infinite distances. We were glad to read in that morning's paper, that our college is about to be changed to the centre of the city from the measurelessly distant rim where its unpretending cottages now house a contended lot of boys and enthusiastic professors. One long night and morning brought us up 500 miles in the rain to San Francisco, and 4,000 miles of the Sunset Route were overpassed.

On January 6th, feast of the Epiphany, the SS. *China* sailed out through the Golden Gate, under Celestial auspices—the ship had lately come under Chinese ownership—past Alcatraz and the abandoned palaces of the Exposition, more beautiful than the Alhambra. The representatives of numberless races were on board—white people of various nationalities, East Indians, Filipinos, an infinite number of Chinese, Japanese also, and negroes, people from Singapore, and apparently from everywhere—800 souls, of whom 100 were in the cabin. The ocean was not exactly pacific: there was a stiff wind from the sea; the sky was overcast, and the ship trembled and rolled as she faced the desolation of the deep. A bright rainbow appeared just beyond the stern, handkerchiefs fluttered from the pier, and one noticed tears, particularly of two Chinese mothers who happened to be near where I stood. In a day or two, *The Ocean Wireless News*, began to be published, giving messages of land and sea, with "local topics" and notes of "ship acquaintances."

It was too rough on Sunday to say Mass, but we were invited "to hold a service." A young Protestant lady volunteered to lead the singing; another, to play: the collection was to be for the Sailors' Home in San Francisco. The attendance was all non-Catholic, with a reverence that was delightful. Father Barrett made a short address. The chief hymns were "Lead, Kindly Light," and "Nearer, My God, to Thee."

At length, towards the end of 2,000 miles, came the genial tropical weather and calmer seas. On the octave of the Epiphany we rounded Diamond Head, and came up to the charming city of Honolulu. But the fascinating tropical island was veiled with clouds and rain, which lasted all day. The visit to the Sacred Heart School of the French Nuns, and to St. Louis College of the Brothers of Mary, lost nothing of its interest. In the former there are 500 children; in the latter, nearly 1,000 boys and young men. At least eight or ten races were represented.

When all our travellers had returned flower-decked, and all the multitudinous Chinese visitors had departed, we sailed away westward at 5 P. M., and soon were in a decidedly rough sea, as we came towards the mid-Pacific. There was little joy anywere, and, I imagine, not a little fear amongst the women. The closed ports and hatches brought death to about nine or ten poor Chinamen, who, I believe, had been ill. Sunday, no Mass, although we had discovered a number of Catholics on board, and in particular, fifteen Filipinos, returning from the Fair. But it was delightful to see the joy of our company, as all, after four or five days of discomfort, walked over the decks and chatted gaily or read at leisure.

The route over the Pacific is lonely. Not a ship have we sighted; no land, save Hawaii. There is no play of porpoises, no flying fish. And when the winter evening darkens, and the breeze from the west stiffens, while the ship rocks and pitches, the outlook is desolate.

We were two weeks on the sea between Honolulu and Japan. Long before dawn on January 28th, a light appeared far ahead, and after a while the bold shore became distinct; we were coming to the southmost point of Japan. Turning north, by regions of many Christian memories and of a romantically broken coast line, we enter the deeply indented harbor of Nangasaki. The heart thrills at the name. The seafarers' eyes seek the Hill of Martyrs on the right near the inner shore. A large convent school is nearer, and on a crest, overlooking harbor and town, the fair Marist College, *Star of the Sea*, is perhaps the prettiest, as it is the most precious jewel in the hill-crown of Nangasaki. This city of Christian Martyrs ascends from the water all around the long, hill-encircled harbor. At night it is a fascinating fairy scene, when myriad lights of various colors, moving and at rest, light up the sea and the land. This is the

naval base of Japan, and here are the chief dockyards of the country. With feverish activity, just as in the erection of sky-scrapers in New York, the steam and the electric drills and hammers rattle unceasingly, turning out the battleships and the merchantmen. Yet, beside these, ply the ancient *sampans* of a thousand years, as the rickshaw on the streets; and the people, simple and poor, are quite untouched by the exaggerated progress of their country.

We had letters of introduction to the Marist College, and soon we had a guide to the sanctuaries of the place. We went to see the venerable Mgr. Combaz, whose diocese is the entire southern island (Kiushu), and contains the great mass of the Japanese Christians. The dear saintly Bishop took us into his room, and I noticed on his desk the statues of the Blessed Curé of Ars and Blessed Joan of Arc. His cathedral is really a poor ordinary parish church, yet emulating in its poverty the Gothic designs and decorations of his native France. Here it was that the Christians who had kept the faith without the ministry of any priest for 200 years made themselves known, not without peril, in 1865. They were drawn by the sight of the Cross and the statue of Our Lady, and inquired of the missionaries whether they obeyed the great Chief of Rome and observed celibacy. We said Mass in the church, the Bishop himself bringing us to the sacristy, where he saw that everything was provided. Then he insisted that we should take breakfast in his house, where Father Grassi, director of the seminary for native priests, literally waited upon us. Gratitude, devotion, enthusiasm made us make what little offering we could to the needy mission.

We hastened to the village, or valley, of Urakámi, inland from the city about three miles. Here are 7,000 fervent Christians, whose fathers kept the faith through the long night of years. They are distinguished by wearing publicly everywhere they go the scapular of Mt. Carmel. It was charming to see the children, amongst them the little mothers carrying little brothers or sisters on their backs, come out on the street and bow profoundly to us as we passed. They have here the finest Catholic Church in Japan, a beautiful Gothic structure of brick, just finished by its pastor, Father Raguet, chiefly by the contributions of Urakámi itself. A little farther on is the novitiate and Apostolic School of the Brothers of Mary, tireless and most efficient

teachers of four large colleges in the chief cities of Japan. Urakámi—the name is holy! Home of early Martyrs; from here, a few years ago, thousands went into exile rather than deny the faith. We hoped to come back on Sunday to say Mass, but fate would not have it, for the ship sailed at daybreak on Sunday for Shanghai. We had now finished a journey of 11,000 miles from New York City, filling up just a month.

Two days brought us to the coast of China, in front of Shanghai, almost west of Nangasaki. Shanghai means "approaching the sea," for it is twelve miles up, on the Huangpu river, at its junction with the Suchow Creek, and not far from the great Yangtse river, "Son of Ocean," for such is the sense of its name. By these immediate waters it communicates with the Imperial Canal, which runs to Pekin, and is the great inland means of communication in China. Shanghai's history is not lost in the night of antiquity, for the alluvial plain of extraordinary fertility on which it stands has driven back the sea. The city of Grinsan, now eighty miles inland, was once the port—2,000 years ago. It was only in A. D. 1101 that Shanghai came into existence. And an island a short distance out in the sea, thirty-two miles by ten, has been formed since 1350. We are not surprised, then, that there is a very wide bar in front of Shanghai, and that there is no pier, although the city is one of the greatest ports in Asia, and "the principal business emporium in the Far East." Many miles out to sea the ships have to await the tide in order to cross "the heaven-sent barrier" of the Chinese. From the landing, a train, almost as placid as the Chinese themselves, runs up to the city. There were seen there armed soldiers, strong and tall, clad in a warm yellowish modern uniform. Quite near stands the Naval Academy, the Annapolis of China. The immense city of Shanghai is an interesting blending of old and new; a great portion of it consisting of large and very pretty brick houses, inhabited chiefly by wealthy Chinese. There are only two or three Catholic parishes, in charge of French Fathers of the Society of Jesus; and there are some convent schools. From one we saw the children returning home—a mixture of various races, including little natives, and all dressed in European fashion.

No one visits Shanghai without going to Zi-ka-wei, where "is conducted," according to Cook, "the greatest missionary work in China," with "one of the greatest observatories in the world—the great observatory of the

Far East," which, amongst other services, gives the correct time to the great city. Zi-ka-wei is practically a Christian village of about 4,000 souls, containing two orphanages, a Carmelite convent, a seminary, a college, an observatory and a very large and very beautiful church, lately finished. When one sees the industrial schools, counting about 800 inmates, one acquiesces in the praise of Cook. The lace-work and embroidery of the girls and women, under the direction of the nuns; and the carving, painting, woodwork of all kinds, lithographing and printing, of the boys and men, under the Jesuit Fathers and Brothers, are, without exaggeration, astonishing.

The whole plain around Shanghai is a cultivated garden; of primitive, yet efficient husbandry, it is true, and in each moderate property is the mound of the dead, in the midst of the labor and life of their children.

From Shanghai south, but somewhat southwest, through the Yellow Sea, which here, at least, well deserves its name; and then through the China Sea, or South China Sea, the ship makes its way to Manila. Soon the yellow water yields to green, flecked with the breaking white of the waves; then comes the imperial blue. At dawn, as we came in full view of the lovely and majestic mountain ranges of northern Luzon, our way was barred by an English gunboat resting silent and motionless on the water. There was no smoke, no flag, no name; not a sailor appeared on board. A barefooted youth, with little signal flags, came with two officers, and there ensued an examination of passports, passengers and cargo. The officers were kindly, courteous men, who, when they recognized the name and accent of some of the clerical passengers, became friendly; and when they learned we were bound for Bombay, asked, in their simplicity, if we knew Father so-and-so, and if we were going "home," that is, to the British Isles, by way of India.

Manila was in carnival—which was quiet enough, then at least. It was night as we entered the Ateneo, and met with joy and affection many old friends, from whose ranks more than one had dropped forever. Quaint and ancient city of Manila, with still much Spanish grace and kindness! We left it with regret, on the afternoon of that one day of visit; and passed out again beyond the bay, as the clear evening was falling in golden and crimson light below the slender silver bow of the young moon, bent beneath the evening star.

Two days to Hong Kong, a distance of 631 miles. No description that I had read gave any correct conception of the city or of the approach to it. We came towards it on February 8th, in the teeth of the stiff northeast monsoon. Through the cold, rainy fog arose suddenly and menacingly a succession of steep, barren, rocky islets, through which we wound our precarious way for miles. A double line of red flags pointed out the route, and, it was said, the guardian mines. There is another and, I believe, wider entrance, farther south, but now closed through exigencies of war. The apparently level city of Kowloon on our right, as we came up into the harbor, and Hong Kong (Hong means, I believe, a shop) to the right, extending half way up and around a steep peak of some 2,000 feet, being obscured by smoke and fog, did not appear worthy of the title, "the beauty spot of the Far East." But Hong Kong, once you are in its streets, is one of the most beautiful and picturesque of cities. The architecture of the houses, almost uniformly rich and elegant and ornamented with flower pots, charms exceedingly, as they rise tier above tier, until stopped by the perpendicular cliff.

There is a fine Gothic cathedral high up, with a saintly and kindly bishop, Italian as are his priests. There is a fine convent school of Italian nuns; another of the French Sisters of St. Paul de Chartres, who have beside it the really extraordinary foundling asylum. The Chinese abandon everyday a number of girl babies, particularly if these be sick. They are picked up by the Sisters, or brought to them, many being deformed, poor little creatures! These little waifs are cared for with a most touching, motherly affection; and are taught useful and ornamental needle work. We saw blind little ones sewing in straight lines, and a grown girl, whose hands and arms had been amputated, sewing well with her feet, and eating and writing in the same manner. The college of the Christian Brothers contains some 700 boys; and would contain many more but for the lack of room. One boy of about 14 years, half-English and half-Spanish, told me, as he guided me to the cathedral, that he would become a Brother, as his older brother and fellow-student would be also. Here we met my old companion of the Philippines, Father Thompkins, returning from Singapore. He is filling the Far East with his zealous preaching to all classes; and returns to

Manila with strange tales of the exploits of the *Emden* and other stories of tropic seas.

Far more interesting for the historical student, and perhaps as beautiful in its own way, is the island city of Macao, some thirty-five or forty miles by steamer from Hong Kong. This is the pioneer city of the Far East, built by the Portuguese in their great days in 1557 at the mighty mouth of what is called the Canton River. The famous Jesuit college and church were burnt down long ago; but the fort built under Portuguese direction still remains. We lovingly trod the ruins by night, guided by the charming Father Sarmentu, secretary of the Bishop. With him we traversed by the light of a lantern the gardens and grotto of Camoens; for here the exiled soldier-poet wrote at least a part of the *Lusiad.* In Macao is the oldest light-house in China, and the old church, San Lazaro, still served by a Chinese parish-priest. Our companion remarked that if the many religious of Macao and its former extensive territory had not been expelled by anticlerical Portugal, all the Chinese of the place would have been Christian. Italian sisters, without a distinctive uniform, and called Canossian because they came from Canossa, whither we trust they will not have to return, have taken up the work of the lately expelled Portuguese nuns. The diocesan priests, similarly, have succeeded to the Jesuits in their college and seminary of St. Joseph. Here we tasted the exquisite hospitality of the Portuguese clergy. And to my astonishment I had beside me at supper one of their teachers of English, the non-Catholic Mr. Clare, formerly a Church of England clergyman in Jamaica, and very efficient head-master of one of the best schools in the island. Next morning, after an early mass and breakfast, we took our departure. One of the priests insisted on coming to the boat, and would not leave the pier until he saluted us as we steamed away.

The island of Sancian, on which St. Francis Xavier died, is only seven or eight miles from Macao. But so difficult and unusual is the journey by sea along the winding coast, that three or four days are required to make it. Two days after, we sailed past it, but it was out of view.

On Friday, the 11th of February, at 3.30 P. M., we left Hong Kong on the English steamer, the *Sardinia.* Except for the two sisters from Macao, there seemed to be no Catholics on board. At dawn, however, on Sunday, the stewards, some forty in number, and all Goanese,

asked at what hour mass would be said for them. They assisted at it with most edifying piety, kneeling and reading their prayerbooks, and one of them serving. As all were unable to be present because of the hour, they asked that it be said on the other Sundays at five. It was consoling to see their entire number gather at that hour.

On Wednesday, February 16, the light-house of Singapore flashed its welcome, after our ship had had a run of nearly 1,500 miles. We were made at home by the Christian Brothers in their beautiful college of some 1,100 boys; and the evening and the night were spent at their delightful country house, about four miles away, by the sea. The work they do in these pagan lands is wonderful. In the Straits Settlements alone, they have five fine colleges with from five or six hundred to 1,200 boys in each. The government gives its support; and the people, especially the Chinese, whose boys are most numerous, gladly contribute. The Brothers, in large part Irish, are greatly esteemed, and much beloved by their "old boys". Penang, a pretty place at the northern end of the Straits of Malacca, has a diocesan seminary, a fine college of the Christian Brothers, a beautiful church near the college, and a large and picturesque fort of the Dutch. In the harbor were witnessed some of the exploits of the *Emden* a few months ago. Between Singapore and Penang is the city of Malacca, the scene of the labors of St. Francis Xavier, and his temporary burial place. At length we got out on the Indian Ocean, sailing west for Ceylon and its capital Colombo, 1,600 miles away.

We reached it after four days; and Brother Paul, a dark and bearded Singhalese, came aboard to invite us to St. Benedict's College and to the novitiate. The former, beside the cathedral of St. Lucy, was formerly a Benedictine monastery; and the quaint and ancient cloisters were bright with plants and flowers. Here are 1,200 boys, taught by the devoted and skilful Christian Brothers. There was a marriage in the cathedral, with a few curious onlookers. The bridesmaid had a bright dress of green, trimmed with white; the bride was all in white, apparently silk. Across, on the other side of the square was the large and fine convent school of the Irish nuns of the Good Shepherd, with several hundred children. The names of their patron saints—St. Patrick and St. Bridgid—are multiplying in these heathen lands.

Colombo is a great Catholic centre, with many, and some very large and imposing churches, frequented in great part by the poor, especially the families of fishermen, who are reported as being remarkable for their love of religion, their generosity, and their good lives. The hot streets of this large city are filled with crowds of various races and religions—men with long hair, and clad in the *sarong*, a garment folded round the body, in the manner of a skirt, women not ungracefully draped in flowing robes, flying rickshaws, carts drawn by small light-limbed oxen, children, often sparsely clothed, like their elders, and happy if they get one meal a day. Along by the sea we passed a much-frequented shrine of St. Anthony of Padua, dating from the days of the Dutch dominion, when a priest came to minister in disguise. Along the streets were advertisements such as one sees in New York—patent medicines, moving picture shows, etc.—evidences of advanced civilization, thrust under the eye of the heathen.

A trip of nine hundred miles will take us hence in three days to Bombay.

After a day the high mountains behind Cape Comorin appeared dimly on the horizon: it was our first view of India. It was the feast of St. Matthias (February 25). Sexagesima Sunday impressed us much, with its gospel of the sower, and the prayer of intercession of St. Paul. I said mass for our Goanese at 5, and some Australian soldiers, going to the theatre of war, were present. We passed Goa, just visible on the coast. There was a stiff, cool head-wind, and the water had assumed a greenish hue. Towards night, soft grey clouds enveloped the horizon, and above them the sky was of a pale rose color. The colors, the breeze, and the dark, rolling water gave no foretoken of a torrid land. On Monday, February 28, we entered Bombay harbor, having traveled 17,000 miles in exactly two months.

D. Lynch, S. J.

NOTES FROM VIGAN.

BATAC, ILOCOS NORTE, October 29, 1915.

DEAR FATHER EDITOR:

P. C.

The headline of the letter you see is Batac. I am "interned" again on the north side of the Badoc river by another baguio. This one is of the latest of the season that I have experienced in the Philippines. I came up here Wednesday afternoon expecting to return to Vigan this Friday morning, but a baguio swept over the place last night and is now raging with all its force. Writing is not easy as the house is all dark, being shut up to keep the wind and water out. So I am sitting in a low arm chair, and a *Historia Ecclesiastica* on my knees serves as a writing table. From present outlooks it will be three or four days before I get across the Badoc. Last year, in August, my "incarceration" was in the town of Paoag, four kilometres to the south of Batac. I told you in one of my last letters that Bishop Hurth was going to make one last effort to do something for Batac, before leaving it to its own perverse fate. It is the birthplace of Aglipay, and also of the Filipino arch-conspirator Ricarte. It may be that "civic" pride has something to do with religious conditions here, but the fact is that for fifteen years the Catholic Church has practically been a non-entity. We have had three boys, brothers, boarders in our Vigan College, who were weekly communicants, and yet during vacation time here in their town they seldom, if ever, went to church. When their father visited Vigan he always went to the Catholic Church, while here, I think, he never went. The poor man died about three months ago, attended in his last hours by an Aglipayan priest. Fear was the only motive that kept him away, and so it is with many others, who want to return to Catholicism, but are threatened with house-burning, or other evils, if they try to execute their desires.

In his episcopal visit to Ilocos Norte for confirmation, the bishop did not stop in Batac. Carrying out his idea of making a final effort for the redemption of Batac, he removed the young curate of Santo Domingo, Ilocos Sur, and made him parish priest here. This, I think I told you in a former letter, was the occasion of a spiritual revolt in Santo Domingo, half the town becoming Agli-

payan. This sad condition still continues there. The presence of the young priest in Batac had a somewhat good effect and the number attending Sunday masses was near two hundred, while about an equal number of children began to attend catechism class Sunday afternoon. St. Teresa is the secondary patron of Batac, the Immaculate Conception being the primary feast. It was determined to make the feast of St. Teresa, or better the octave, the occasion of the solemn reopening of the Church. The carpenters and tin-smiths had been working on it since May, and had put it in a fairly good condition. Nothing but the four walls of the old church remains. These, however, showed what must have been its splendor in the Spanish days. The old church was a very large one. It would have been useless, considering the negligible quantity of Catholics in Batac, to put a new roof on the whole church, so the bishop ordered only a part of it to be roofed over.

Special efforts were made to celebrate the feast of St. Teresa with great pomp, the young ladies being especially active.

The father in charge of the refitting of the church, and the parish priest made special efforts also that our opening on the octave of the feast might be well celebrated. Three days were given to the celebration. On Wednesday, I sang a solemn high mass, and the young curate of Laoag, Father Racca, preached. On Thursday, there was a solemn requiem mass for all the dead of Batac, sung by Father Brillantes, rector of the Vigan Cathedral, with a sermon by Father Reges, parish priest of Santo Domingo, Ilocos Sur. On Friday, the day of the formal opening of the Church, Father Pasis, V. G., and parish priest of Laoag, celebrated the solemn high mass, and Father Bonifacio Brillantes preached. On Tuesday, Wednesday and Thursday evenings we had the cinematograph, or rather stereoptican, projections of the "Life of our Lord". On these three nights we had a band playing in front of the Church; while all day Friday a second band helped to add to the solemnity. The three days' celebration closed with a splendid display of fireworks. Now all this looks nice perhaps on paper; but what was the substantial fruit of all these efforts among the Bataguians? When our programs were distributed, the Aglipayans prepared to prevent any enthusiasm on the part of the citizens of Batac. They visited the houses exhorting the people to have nothing to do with the celebration; they put up in the market, placards threatening those who went; they went among the hundreds of

children of the public schools and told them not to assist at the festivities. Even some of the teachers, I heard, told their pupils that if they went to the Church, they, the teachers, would bring them to the Justice of the Peace. Some of the old women told those who were "wavering" that if they went to mass, they, the old women, would send their names to Don Gregorio Aglipay. One young lady, formerly a most active Aglipayan, had been assisting at our church for some time, and was doing all she could to make the celebration a success. They visited her house, urged her to desert, even threatened her, and later put up near her house a placard against her. But she resisted all their efforts, even the personal appeal of the pseudo-bishop, and was present at all the services. She is now most anxious to work to bring her companions back again, and to be free in this work refused the position of teacher in the public school here.

I manipulated the lantern the first night and explained the slides. A very large crowd assisted each evening at the lectures. It may be that curiosity overcame fear, or like Nicodemus, the people came in the night time because no one would see them. The second night, I still directed the lantern, but Father Verzosa, parish priest of Bantay, Ilocos Sur, and at present overseeing the renovation work here, offered to explain the slides picturing the public Life of our Lord. In the middle of the lecture he was hit with a small stone on the breast; while toward the close, I received a similar mark of appreciation on the hip. At the mass on Wednesday morning there may have been about 150 present, of whom only about fifty were from Batac. The mass on the three days was sung by the Paoag choir; while the band that assisted these three days was from the same town. The band, choir and other visitors from Paoag numbered about fifty and lived in the repaired convent all three days. There were perhaps fewer people at the requiem mass, on Thursday morning. After mass we went in procession to the graveyard, about a kilometre distant, and while those present at the mass followed the procession, several others joined as we passed along the street. I suppose when we reached the graveyard, we had about 250. Near the graveyard stood two young men watching those who passed. I suspected from their way of acting that they were Aglipayan "spies". During the projections Wednesday night, Father Brillahtes overheard two women speaking. One said, "I think I'll go to mass tomorrow morning," and the other answered, "what, are

you going back to Rome?"; an answer, I am afraid, indicating the general spirit of Batac, which makes return almost hopeless. At sunset the band passed through the principal streets, a custom observed on the eve of big feasts. As it passed in front of the market place one of the players was injured by a stone which struck him on the hand. Stones had already been thrown in the window of the convento, almost striking two lady relatives of one of the Fathers. On the return of the band and before the projection entertainment, there was to be a baloon ascension. Below, the plaza was crowded with onlookers. Two of the Fathers descended to watch for stone-throwers. And, sure enough, just as the balloon was about to ascend, one of the Fathers "captured" a lad of 14, just about to hurl a stone at the balloon. The boy was handed over to the police.

I began the third lecture, "The Passion of our Lord," but when I was about half finished, Father José Reyes came to my assistance and finished the lecture. Owing to the previous arrest of the would-be stone-thrower and also to the presence of four constabulary soldiers, we were not further molested with stones. The next day at 6 A. M., the second band arrived from Bacarra, Ilocos Norte, and immediately made an excursion through the principal streets of the city. The church was well crowded at the solemn mass, but many had come from other towns. An entertainment had been announced for the evening. Speeches had been written and prepared for some of the young men and ladies of Batac, who had accepted them; but Aglipayan pressure was too much for them, and a few days before the celebration they had returned them to the Father in charge. Some songs and two little plays were presented by children from Paoag and Laoag, and altogether we had a very good program in the presence of an immense crowd of people. The young Father in charge had succeeded in forming a society of about fifty young men of the intermediate school, but just before the feast the society had mysteriously dissolved, and none of the young men appeared for the festivities. Thinking that their non-appearance was due to the threats of the Aglipayan committees, I sent word to Father Paredes that I would come this week, now that the excitement was over, and help him to reestablish the society. I brought some Longfellow slides and some views of the United States with me. Father Paredes failed to communicate with the boys in time, and the first night, Wednesday, few came. Yesterday, he and I visited the schools where

the boys are and, speaking to some of the more influential ones, we urged them to bring their companions that night. They promised to do so. But the baguio was already setting in; a drizzling rain had begun to fall, and only a dozen boys came. After a few words on my part, one of the boys proposed one of the "standard" Protestant objections to the Catholic Church. Soon another, who, Father Paredes assured me, had been one of his best knights, proposed a second objection. For about an hour I answered difficulties proposed by this "model" knight, difficulties which I supposed troubled all his companions. I soon came to the conclusion that not Aglipayan influence, but Protestant papers had helped to dissolve Father Paredes' sodality. My "friend" Hanna sends his two sheets, *Dalan ti Cappia* (Ilocano) and *Philippine Christian* (English), to all parts, even if the subscription is not paid for. School boys and girls are the principal recipients of these free copies, and here in distant Batac there is a very sad example of this too baneful influence he is having on the present school generation. In these papers he has attacked the Knights of the Sacred Heart Society on several occasions. As the young men departed last night, the chief speaker expressed his warmest gratitude because I had cleared up all his doubts, but from his general way of acting during our talk, I fear all was only feigned. For some time, one of Hanna's agents was here, and had a bible class with some twenty of the boys, and this young man's very faulty knowledge of some parts of the bible made me suspect he was one of the members of the class.

Is it not a most saddening, disheartening spectacle to see these young men, lost absolutely, I may say, to Catholicism? It is against the student body of the Philippine Islands that the most deadly attacks of Protestantism are being directed and, I fear, with too much success. How saddening too are the effects of Aglipayism! Here is one town of 25,000 people, Batac, that I might almost say is absolutely without religion. The Catholic church, weather beaten and in ruins, no one attended for fear, and the Aglipayan church, a miserable shed of swale, scarcely any attend through indifference. The children are growing up without the knowledge or the fear of God. Aglipayism has acted like a pest or plague, completely stamping out religion in those regions where it predominates.

My work in Vigan is not so encouraging as it has been in other years, and if it were not for the thought of

Him for whom we are all working, it would be altogether discouraging.

The Christian mission outfit, Hanna and Company, are working with a feverish activity in and around Vigan itself. Their periodicals are doing the damage in the distant field. The most formidable ally of Hanna is the Christian Mission Hospital, under the direction of a Dr. Kline. Hanna has not been able to do much in Vigan for ten years. He is too brusque in his ways and without any sense of shame. He rather repels the people. Dr. Kline is a quiet individual, makes friends with all, and his medicines win the hearts of the poor. There is a barrio about five minutes' walk from the cathedral, Capangpangan by name. Here both sects, Methodists and Christian Mission, have been working for several years, but without much success. When the hospital opened, some of the poor people of Capangpangan fell victims of the kindness of the doctor, and from that time, Protestantism has begun to flourish and Catholicity to decay. This barrio is not, however, a model barrio, by which we may judge of Protestant success. It is about four years now since I began visiting it. I neglected it for quite a while formerly, because I was told all the people were Aglipayans. Be that as it may, for nearly four years we have had all the children, and no one wanted anything to do with the Protestants. Well, for sometime, the minister-medico's wife, and her two little girls and five nurses of the hospital have been going to the barrio. As the seminarians have catechism there, and as there were no adverse reports, I had not gone for sometime, as I had two or three other points of danger to look after. One Sunday, on the return of the seminarists from Capangpangan, they told me that they had very few children and that the Protestants had nearly all of them. The doctor and his wife, their two children, the five nurses and four or five young men had made a descent on the place. The light artillery of this army of "missionaries" were baskets of biscuits, and the heavy artillery, two pennies for each child. Do you wonder that we lost the day? The next Sunday, I went over about 2.45 P. M., a little before the Protestants. I found many children assembled in the Protestant meeting ground. Some I recognized as our children, and called them. They followed me to our catechism ground, where, as yet, no one had assembled. Soon we had about fifty children and grown people. Meanwhile, the same Protestant "army" had arrived, but without the previous Sunday's artillery. The doctor's wife presented

herself at our ground and called some of the girls; they did not follow, and when she saw me she retired. The next Sunday they reached Capangpangan fifteen minutes before I did. Hanna was with them also. When I got to the barrio I found about 150 children and grown-up people well arranged in sections. Hanna had a group of men to whom he was expounding the scriptures; the doctor's wife was in the midst of the women; the nurses had the little girls, and the embryo medicos, the little boys. Capangpangan has ceased to worry me. I feel it is a lost colony. So as I passed the group, purposely refraining from manifesting the sorrow I should feel, I met the doctor who had been out "scouting", and was saluted by him with a cheerful, "Good afternoon, Father Thompkins; I am glad to see you looking so cheerful." Of course, I ignored his salutation.

Let me narrate the events of one Sunday more, and then close the chapter on Capangpangan. The following Sunday, the Protestants reached there a little before I did. As I passed their ground, I saw one of our girls in her doorway and went to call her. "Yes," she said, "I am coming." Returning, I met her little sister, "Come," said I, "to our catechism." She hesitated and one of the men of the Protestant group, who only about three weeks ago told me he was a Catholic, approached, and took her by the arm to bring her to the Protestant group. I then took her arm saying, "No, she's a Catholic, and must come to our catechism." The doctor's wife rallied to the assistance of her ally and ran forward crying, "Don't let him take her, she belongs to us." I hope none of your readers will accuse me of cowardice, when I say I let go the little girl's arm. Later, however, I found her among my children. This same afternoon I continued "scouting" to the other end of the barrio. I met a little fellow about three years old. I said, "Come to catechism." "No," he said, "dacques" (bad). His house was close by and I called his father and said: "This little fellow wants to go to the Protestants; tell him to come with me." And the father spoke to the child three years old, saying: "Which do you want, the Catholics or Protestants?" And the youngster answered, "Protestants." A Catholic father! We told our children we would have a little *velada*. The Protestants had one before us. I brought the cinematograph to the barrio, the Protestants had theirs two or three nights later. We had a procession, the Protestants, although previously condemning processions, had one too.

If it were not for the loss of souls for whom Jesus Christ died, the whole thing would be a comedy. Capangpangan has been the only barrio in which this motley group of "missionaries" has made any success. But the ground was well prepared in that there were so many Aglipayans there formerly. Did time permit, I could narrate some other "comedies" in our other barrios which always ended with the discomforture of the Protestants. But yet I have my fears. A medico missionary, his wife and two children, the frequent assistance of Hanna, five nurses and four or five embryo medical students, with occasional biscuits and pennies,—can the little children of the other barrios long resist them? The cinematograph, too, is making the rounds of the barrios, presenting some shameful caricatures of the Pope. Of course, there is nothing solid in all this, and as soon as the enforced enthusiasm disappears Protestantism will die out among the "neophytes". But the evil will have been done. Few may return to Catholicism.

The baneful influence of the public schools grows greater to my mind daily here in Vigan. Besides the general evil influence of no religious teaching, athletics have a special bad effect. Formerly, I had all the public school children in my little societies or sodalities, held immediately after class, 4.30 or 5 P. M. The children were in contact with the priest and heard something of their religion. About three years ago, an hour's athletics daily was added to the school curriculum, from 4.30 to 5.30 P. M., and if a student is absent from these he is considered absent for the whole afternoon. As it is too late to have a meeting at 5.30, my societies have nearly died, and I have lost, or am losing, much of the influence I had on the children. Formerly, I had a splendid Children of Mary's Sodality among the intermediate and the high school girls. This sodality met in the Sisters' chapel, about two minutes' walk from the high school. For the past three years, there has been a decided diminution of fervor on the part of the intermediate girls. I attribute this principally to the athletics of the public schools. The little girls of these schools came formerly to the Sisters, but since the introduction of athletics, they come no more, and so when they reach the intermediate school, it is hard to excite their fervor. To make matters worse, a new 42,000 pesos public and intermediate school is being built outside of the city. Extensive athletic grounds surround it. I fear it will

be almost impossible to get any of the children, do what we may. I am sure that the change will be very advantageous for the Protestants, who will surely avail themselves of it. We must try to accommodate ourselves to the new conditions, doing all we can for the little ones, hoping for the prayers and spiritual assistance of our brethren across the sea, to obtain for us the blessing of God on our work.

November 3. In Vigan once more. I reached the seminary yesterday, at 12.30, after a journey of a day and a half. All along the route I found evidences of the terrible baguio, in overturned trees, ruined houses and destroyed crops. Vigan had not escaped; but no great substantial damage was done to houses or property. A greater misfortune happened in the loss of some thirty lives. A number of medium-sized sailing vessels were in Pandan, the port of Vigan, and in the river flowing into the sea at that point. Some of these were washed ashore, several went out to sea. The crews of two were lost. But the last papers from Manila (just arriving yesterday) brought news of a most destructive baguio further south. On Sunday, October 31, the third baguio signal was up, here in Vigan, and the barometer marked "Baguio en la localidad." Yet, outside of a most oppressive heat, nothing of a baguio was manifested in Vigan and, on Tuesday, the barometer rose again. While in Vigan no baguio (i. e. the irresistible winds and torrential rains) was felt, the baguio was expending all its destructive force in some of the provinces south of Manila. The Wednesday, October 17, *Manila Times*, says: "500 die—Half-a-dozen Albay and Camarines towns wiped out of existence. Towns of Iriga Buhi, Naga, Nato, Malinao, Pivi, San José, Sagnay, and others on Lagonoy Gulf partially destroyed. Towns of Tabaco Oas, Balangui, Malilipot practically wiped out. Hemp crop in Albay almost ruined. Rice crop destroyed. Part of Mayon volcano slid down on Albay towns." But Thursday's paper brought sadder news. The full fury of the baguio or typhoon was felt in Marinduque, laying it waste. The following is narrated of one of its towns, Mogpog: "Panic seized the inhabitants and some sixty-five sought refuge in the church. They fell on their knees and prayed while the gale raged outside. Suddenly the church gave way before the pressure of the wind and the sixty-five were whelmed in destruction." This story cannot be vouched for yet, but it was told with so much detail to the officers of the Ramoncito that

they are inclined to believe it. The Friday, October 29, *Times*, with big headlines says, "New storm hits Philippine Islands. *Intense* typhoon now passing over northern Luzon." This was the baguio that kept me prisoner in Batac, and later I may be able to give you a few more details of its destructive effects as the vortex passed north of Batac. The government vessel which had been immediately fitted out with supplies in Manila for Marinduque and the suffering southern islands was detained in Manila Bay, and could not sail to help the sufferers. Altogether the outlook is bad for the people of the Philippines. These baguios have destroyed all the crops to a great extent, and poverty, misery, and perhaps famine, will be the history of the remainder of the present year.

November 28. Tempus fugit. I am in Manila again, bound for Singapore to give a thirty days' retreat to the Christian Brothers. As I shall have five or six days on board the boat, I shall add to this letter some interesting details of events which happened since November 3.

Tomorrow the Spanish Mail sails for Singapore and I hope to be aboard.

JOHN J. THOMPKINS, S. J.

ON THE WAY TO SINGAPORE.

(LETTER FROM FATHER THOMPKINS.)

DECEMBER 3, 1915.

DEAR FATHER EDITOR:

P. C.

I think my last "notes" ended with my return from Batac. As one or two interesting events have happened meantime, I shall add a few more.

To-day, St. Francis Xavier's day and First Friday, I find myself a little more than midway between Manila and Singapore, and to break the monotony of the trip, send you some notes. When I reached Vigan, October 26, interesting news awaited me. The two bridges between Vigan and Capangpangan, our "battleground" during the previous month with Hanna and his medical brigade, had been swept away by the baguio, and on Sunday, the river was still high. Like Sheridan, at Winchester, I was a little more than twenty miles away. The medico and his regiment did not attempt to cross the river. But, and you see how persistent the man is,

Hanna did. Sunday was bright and sunny, and the hospital brigade made a flank movement on the barrio of Cota, to the south of Vigan. The Protestants, both sects, had made desperate efforts during eight years to get a footing in this barrio, but always without success. We have had during these years two centers of catechism here, one for boys, and one for girls. This past year, beginning in July, the Christian Mission people, sometimes the minister, McCullum, and three or four Filipino young men and women, sometimes McCullom's wife and the medical students, have gone to a courtyard some distance from our centers, and, although all the people there are good Catholics, have tried to preach and sing to some two or three old women, who had not "escaped" before their arrival. To prevent this, the seminarist in charge told one of the young ladies who lived on this courtyard, to gather all the children of that part of Cota, and assemble them in the courtyard, and begin catechism before the Protestants came. According to an ordinance passed by the Governor, and really favoring the Protestants, once one religious party had begun service in a place, another party could not begin service in the same place, but had to go some sixty metres away. By adopting the plan above mentioned, the seminarian had driven the Protestants from the courtyard, and although four or five Filipino preachers had gone to Cota each Sunday, on seeing the children already in the courtyard, they did not dare enter, but contented themselves with sitting in front of a neighboring corner grocery store, where they spent a half hour chatting with the proprietor. It was against this point that the hospital brigade directed its charge on Sunday, October 24. When they reached the place, the children had already assembled, and the seminarian, Mr. Ignacio Cordero, was holding class. The *doctor*, his *wife*, the *nurses* and the *medical students*, boldly entered and moving right up to the very spot where Ignacio was teaching the children, the medico began to preach. Ignacio told him at once he should not do so, as that was against the law, the law commanding that he go sixty metres. "What do I care for the law," answered the missionary of peace, continuing his harangue. Whereupon, Ignacio, ringing the little bell he carried in his hand, told the children to sing. At this, the minister's wife rushed upon Ignacio, seized him by the arm, and finally broke the bell he held in his hand. The doctor, then approaching the seminarian, shook his fist vigorously in his face; but Ignacio, folding

his arms, answered, "Yes, you may kill me if you wish, but I'll defend the faith of these people here." The doctor finally gave him a push, which nearly made him fall over the adjacent benches. The appearance of a policeman brought a truce to hostilities. When the officer learned that Ignacio and his children were there first he told the minister and his party they would have to leave. One thing that made the seminarian very sad was that although many Filipino men were present, none approached to help or defend him. Perhaps, with their instinct of cock-fighting, they were rather desirous of seeing the encounter a little longer drawn out. One or two, also of the leading men, rather defended the Protestants. During the following week, however, when I sent Ignacio to the barrio for business to be noted below, the women gathered around him and said: "Don't be afraid. If our husbands won't defend you, we will," and they began getting stones ready for the defence.

Well, what were we to do? Was Cota to become a repetition of Capangpanpan? Were the first on the field to remain in possession, although all the people were Catholics and didn't want the Protestants? We had to resort to the same remedy used against my friend Lord, in Ayusan, six years ago, i. e. we had to obtain a legal right to the courtyard or *patio*. But a difficulty arose. Three families were owners of the courtyard; could we get them all to the lawyer's office and induce them to cede us the right to the patio? For this purpose, I sent Ignacio and another seminarian, who hails from Cota, to visit the families and urge them to meet me in the lawyer's office. All readily agreed, and on Wednesday the document was duly signed. But the victory was too easily bought and I was afraid my friend Hanna would find some loophole through which he would enter the courtyard and disturb us again. I explained the whole case to the Captain of the Constabulary. He said he would instruct the Chief of Police, and further advised me to put up some sign by which it would be publicly evident that we had the right to the *patio*. I put up a sign at each entrance, there were two entrances, on which was printed: "*Catholic Catechism.*" The following Sunday, I made up my mind to wait until 3.30 P. M., before going to Cota, but at 2.30, three little boys came running breathlessly to the house to tell us that the Protestants were there, and were trying to drive our people out of the courtyard. There was no remedy but to start at once. Arming myself with my legal document, I soon reached the courtyard. What a

sight! Our valiant catechist had about fifty children around her, all singing "O Maria", in Ilocano. About five feet away, standing in front of a little house at the edge of the *patio*, were four or five "preachers", one actually engaged in preaching. Silence fell on both groups when I approached. One Filipino, living in Cota, who, whilst spending a term in prison, was baptized by Hanna or his lieutenant and is responsible for all this trouble, tried to push me away. I suppose, had I been some other Americano, the fellow would have tried only once. I showed my document, but one of the ministers answered: "This house is owned by a Protestant and he invited us here, and this is his ground." Sure enough there was a space of about 5 by 12 feet in front of the house, and within this small spot the cohorts of Protestantism were valiantly making their last gallant stand. To complicate matters Ignacio approached me and said: "Father, that house is owned by four brothers; three of them are good Catholics, and they don't want the Protestants there." Two policemen appeared on the scene. After a moment's investigation, they said: "We don't know what to do. The Protestants say they were here first, and the Catholics say they were here first." My legal document, and the fact that there were three brothers against one, did not enter into their consideration. Resolving themselves into an executive session, one was finally appointed by the other as a committee of one to call up the Chief of Police. The latter arrived, and knowing he was there by the instructions of the Chief of Constabulary, I did not take part in the discussion that followed his arrival. Ignacio and one of the Protestant ministers acted as the councillors of justice. Finally, after about a half hour's debate, the chief declared that the two signs, "Catholic Catechism", showed that the courtyard belonged to the Catholics, and that the Protestants would have to retire. If they wished to enter their house, they could, but if they made any noise to disturb the Catholic catechism, the policemen had orders to arrest them. And so the second chapter was finished.

But what about that Protestant house and its owners, three-fourths of whom were Catholics? Could we get that? On Monday, Ignacio went to have an interview with the Catholic brothers. They said they would talk with their Protestant brother, and if he would not agree to forbid the Protestants going there, they would put

him out, even if it were necessary to go to law. Finally, all four agreed to sign another document, ceding us the house and the land too, the Protestant brother remarking: "After all, I dont belong to the Christian Mission. I'm a Methodist, and I dont like such fighting." On Saturday, November 13, I signed the document, but had to leave it with Ignacio in an unfinished state, as, on the 15th, I had to leave for Singapore. I learned that on Saturday afternoon, Hanna visited the courtyard, and for three hours tried to obtain permission from the landowners to hold a cinematograph. All refused him and the children hooted him out of the barrio. But the word "fail" is not in Hanna's dictionary, neither is the word "shame". On Sunday, he himself went to Cota, and since he could not enter the courtyard, he went a short distance further south, and entered the house of a simple, thoroughly Catholic family, and there, with his assistants, held his service. I told Ignacio to go to the family after catechism and ask them why they permitted Hanna to do this. "Ah Father," they said, "*patiencia*, our father is in their hospital and we must wait till he comes out."

One effect of this act of Hanna was to let the people of Cota understand what the Protestant hospital really is. After his service he again made a descent on our courtyard, and tried to get permission from another Protestant, but a good friend of ours, to have a cinematograph in front of his house. When the man refused, Hanna asked contemptuously, "What, are you a slave of Thompkins, too?" and the man bravely answered; "Yes, I'm Thompkins' slave."

Well, all good things have an end in this world, and on Monday, I left the "peaceful" scenes of Cota and Capangpangan to go to Singapore and give a thirty days' retreat to the Christian Brothers.

From July to September, the dormitory had given me a great deal of trouble. We opened very nicely with some seventy boarders and twenty more took dinner only. The numbers in the two Protestant dormitories diminished very greatly. But the young people I put in charge deceived me greatly. I am afraid they simply made a "business" out of it, and almost destroyed the dormitory. Boys were leaving or continually coming to me to tell me they wanted to leave. Finally, in September, the young people offered their resignation, and I was fortunate in finding an old man, a very exemplary Catholic, and a daily communicant, to take charge. He assumed control on October 15, and everything changed at

once, a contented spirit, a joyful spirit reigned among the boys, and putting my trust in the Sacred Heart, I felt I could leave the dormitory and go to Singapore.

Father Deniz is acting as a most capable substitute. I went first to Baguio, intending to spend a few days there; but on my way, I found the roads badly washed away by the baguio floods; we had to change autos two or three times, and in one place, the party had to enter a large box-like conveyance, and be pulled across in mid-air above a rushing river below, the bridge of which had been washed away. Reaching Mirador, our house in Baguio, I found that it too had suffered severely. The roof had been blown away, and the house flooded with water. Mass was said on a temporary altar in the refectory. Only two or three rooms were available. I concluded it was better not to stay too long in Baguio, as another storm might render the roads impassible, and I would be unable to embark on the Spanish Mail, on November 27. Accordingly, on the morning of November 19, I left Baguio with Father Laderra, reaching Manila at 7 P. M., where we found Fathers Algué and Alfonso awaiting us at the station.

One misfortune befell me on the trip. I left a package of books, intended for retreat reading, in Singapore, in the *asito*, or in a *quilez*, and I have not been able to get them yet. Fortunately, my retreat notes were in my valise. In Manila, I lived in the San José College. Here, I found our five little Filipino novices, all earnestly laying the foundations of future zealous work in the Islands. Here, too, was the newly established apostolic school, with some twenty-five members. The observatory, which is now part of San José College, is preparing to celebrate the fiftieth year of its foundation, on Dec. 19. While I was at the observatory, the death of Father Garcia, S. J., was announced. He was returning to Spain owing to sickness, and with him went Father Banus, S. J., another sick Father; but, between Colombo and Aden, Father Garcia died. He had labored eight years on the Philippine mission. The same week brought news of the death of Father Urias in Manila, an old missionary, over forty years in Mindanao, and of Father Ricart in Spain, former provincial of Aragon and twice superior of the Philippine mission.

In September, Father Brown, S. J., of the observatory staff, was called home to England by his Father Provincial. For some time the excellent work he had been doing in the Government Young Ladies' Dormitory and the school of nurses was left without a director.

Finally, Father Algué was appointed to give the ethical lectures to the graduate nurses. Father Coronas, S. J., has the catechetical talks to the undergraduate nurses, Father Selga, to the young men nurses, and Father Llorens catechises the dormitory students. There is no more important work in Manila to-day than this spiritual care of the young men and ladies studying in the government schools. The catechetical lectures in the young ladies' dormitory, begun twelve years ago by Father Stanton of the Western Province, have been successfully carried on by Fathers McGeary, Monaghan, McDonough, Becker, Finegan and Brown. When the nurses' schools were opened, catechism was introduced by Father Finegan, and in both institutions the Sodality of the Children of Mary was in a flourishing condition. On the departure of Father Finegan, Father Brown zealously devoted himself to the work, but, on his departure, these excellent works were in danger of total suspension. However, superiors in Manila used every effort to maintain them, and, thanks be to God, with every success. As may be seen, the Fathers actually engaged in the work, are all employed in other labors, and cannot give all their time to this important work. I earnestly hope that it will be possible for two or three of our American Fathers to devote themselves to this work. The labors, above mentioned, of the observatory Fathers and of Father Llorens of the Ateneo, are only a small item of unlimited, similar work, awaiting our Fathers in Manila. The University of the Philippines, less than a stone's throw from the observatory, has its hundreds of bright Filipino young men and women, awaiting the active interest of one of our Fathers. At present, I fear, many are under Protestant influence. Father Selga has begun to do something for the young men, and, on Sunday last, held a first meeting of a University Club, nine members being present. The Protestant ministers are not slow to understand the importance of this work. They are concentrating all their efforts on these young people, taking them away from the Catholic church, and sending them back to their native towns, perverted in Faith and active agents of Protestantism. The Methodists are just completing a dormitory capable of accommodating *one hundred girls*, and it is within a stone's throw of the university. And we Catholics are doing little. To secure results, there should be one or two Fathers devoted simply to this work, as Father Finegan was before his return to America. To attract

and hold the young men and women, the Father must be constantly active. The nature of his work is summed up in an answer I received from a little fifth grade girl before I left Vigan. I saw her the Saturday before I left, and said to her, "Now you must come to the sodality every Monday just as before, even when I am away." "Yes Father," she answered, "but who is the one to *urge* us when you are away?" Yes, there is the work of a priest in the Islands to-day. He is not a mere director of the sodality, or instructor of catechism, he is an *Urger;* he must get out and hunt up the young and *urge* them, *push* them into the meetings. He must be a modern O'Flynn, "urging the lazy ones on with a stick", and I am afraid all here are lazy, or very indifferent.

Penang, Straits Settlement, January 2, 1916.—You see "Tempus fugit." I am in the midst of the thirty days' retreat, but am sending off these notes. Please let it appear that this writing is done at times when it is impossible to do anything else, for I fear some of our good, active, zealous readers of the WOODSTOCK LETTERS may think the old *Tangent* has nothing to do but write letters.

Yours in Christ,
J. J. THOMPKINS, S. J.

FATHER WALDNER ON THE ARABIC.

Father Augustin Waldner among the passengers of the Arabic sunk at Sea by a torpedo.
Relation written at Milltown Park, Dublin, Ireland, according to Father Waldner's own data.

Nothing new had happened before the great disaster. We had happily crossed St. George's Channel and almost all the sea south of Ireland, as far as Fastnet Point, near Clear Island, when someone called the attention of the crew to a strange sight some distance away. We could not clearly discern what took place, but we saw what seemed to be a huge sea-monster rising and falling on the waves, until it finally disappeared entirely from view. Later on we found out that it was the sinking "Dannsley" affording us a presentiment of our own fate. It was well it did so, for a few minutes later our own turn was to come.

It was just twenty minutes after ten in the morning, the passengers were promenading the decks, unmindful of danger, when suddenly a loud cry rent

the air, "A torpedo!" There could be no mistaking it! Coming directly towards us, with lightning-like rapidity, heaving up foam, and threatening danger to life and limb, could be plainly seen an enormous iron monster. I could not bear to witness the dreaded blow, so running to the other side I awaited in fear the awful attack. Hardly a moment had elapsed when our giant ocean liner trembled from stem to stern and from starboard to larboard. A fatal breach was opened on the side about 100 feet from the prow. I rushed to get the first life-boat! "May I come in?" I cried out to the sailors. "Women first!" was the laconic reply. Running to the second, without saying a word, I jumped in. There were probably forty people already in this boat. It was a difficult task, indeed, to push off in our little boat, because of the dangerous position which the sinking liner had taken. At last we succeeded in getting our life-boat afloat, and then, sailors and passengers took turns at the oars, bent on fleeing from our former floating palace, which now, to be sure, constituted our greatest danger. Not all of the passengers were provided with life-preservers: I was contemplating giving mine to a lady by my side, when a sailor from the fast sinking boat threw out a number of them and I managed to procure one for her. What happened to this self-sacrificing sailor lad I know not, for I never saw him again.

Some time before this I had asked in a loud voice, whether anybody desired the ministrations of a priest. The captain, assuming the responsibility of the lives under his charge, answered negatively. I tried to recall the formula for general absolution, but in vain. I raised my hand, made the sign of the cross several times, but the words of absolution would not come. "Domine" . . . "Peccata", these were the only ones I could remember. I saw then that my only duty was to row, and strenuously at that, as my companions were doing, for our boat seemed to be caught fast in the *Arabic*, and the huge sinking liner proved a constant peril. Fatally wounded, the gigantic monster had already started to go down, stern foremost, and the gap made by the rising prow, rendered our rowing towards the open sea more and more difficult, and kept us continually in imminent danger of death. Alas! there was our crowded boat struggling vehemently with Charybdis, in all its dread reality, and Scylla, our mortally wounded sea-queen towering 100 feet above us. For a moment it appeared as if she would surmount the great trial which was to

test her strength, for she rose majestically upon the waters; but it was only her death struggle, the last flicker of life. Ten minutes had scarcely elapsed from the time the torpedo had struck her! With a violent effort we might succeed in getting away, and all pulled with might and main. While we were both considering our own danger and gazing at the great menacing liner, suddenly we saw an enormous column of black smoke mingled with white vapor,—the huge boilers had exploded! What became of the poor self-sacrificing machinists, firemen and sailors who were, indeed, at that time, working in their own sepulchres? Of the forty-four drowned, the majority, as the list of casualties issued by the "White Star Line" officials showed, belonged to the crew. They had, indeed, acted admirably! Everyone was conscious of his duty, and each one knew his post in the hour of supreme distress. This explains the small loss of life among the passengers. When the gigantic liner had finally sunk beneath the waves, many, who, by the aid of life preservers, were still floating upon the waters were dragged into the life-boats. I had the opportunity of assisting a poor lady, who wept incessantly, asking help; when she was finally secure in our boat she lay quietly as if in death. As a matter of fact she was only sea-sick and suffering painfully from a severe leg wound, the flesh being torn from the knee to the ankle. I had also the great happiness of saving one of the crew, who came towards us swimming on a turbulent sea. I held out my oar, as far as possible, and when he succeeded in grasping it, I gave the oar a vigorous pull, and then lifted it out of the water, and the sailor managed to reach the boat in safety. He was so conscious of his duty, that without saying a word he took an oar and began to pull. A short distance away we came across a poor woman, floating on the water, still living, with eyes distended, fixedly gazing at us in mute supplication. But alas! we could not save her. When we could take no more, we headed the boat towards Ireland, using the sail, thereby advancing more speedily. We thought we had had enough for one day, but what a magnificent surprise was in store for us! We were on the water for about two hours when we descried a dense cloud of smoke on the horizon. It proved to be a splendid warship, which had received our marconigram, and immediately crossing the sixty miles of intervening space that lay between it and the place of the catastrophe, had come to rescue us. What a pleasant sensation we felt! Before it came up to where we were it fired several times

at the place where they thought the German submarine was, and after making continual zig-zags, they finally commanded us to approach. When we reached the side, we folded our sails and abandoned the life boat. On board we were treated with exceeding great kindness which raised our drooping spirits almost as much as the brandy which restored strength to our weary bodies.

Without any other remarkable incident we arrived at Queenstown, and walked between two rows of soldiers who lined the streets. We were warmly greeted by the civilians. I tried to slip away from the crowd and joined the first secular priest I saw. I remained in this city over Saturday and Sunday waiting for the new passport from the English Government. However, this time was not wasted, for I visited nearly all those wounded on the *Arabic*, who were in the hospital, among them my faithful steward, who did not recognize me, owing to his terrible sufferings. Several of his ribs had been broken! Some of the conversations with my unfortunate companions were extremely interesting, for they knew that there was a German on board, some of them being so convinced of the fact, that they said they saw him making signs to the submarine. Risum teneatis! The first part was true, because I am a German; but the second was entirely false. The "White Star" Company presented me with some clothes and a valise, and really I needed them, for all my treasures in this life,—notes, plans of sermons, annotations on the Exercises, and even my discipline had gone down to feed the sharks.

Two or three times the tiresome reporters wished to have an interview with me, "to see", said they, "what impression I had formed of my countrymen," but I succeeded in avoiding such painful interviews. I finally received the permit to depart within twenty-four hours from Queenstown and go to my dear old home, the College of Beaumont, and so I went first, on the 23rd, to Dublin. Of course, I visited my dear friends at Milltown, who crowded about me from the time I arrived at the Dublin Station until I sailed for Liverpool.

THE LAST IMPRESSIONS.

When I went to the dining room of the new boat, one of the ladies who was chatting there recognized me, for it was the one to whom I had given the life-preserver. All the other mess-mates were my former companions. It was sad to see one gentleman with his two little girls,

one of them with her head bandaged. They had lost their mother and sister in the awful disaster. When the hour of departure arrived and my brothers in Christ were about to shake hands and bid me good bye, we met a soldier who had made his first communion the day before and had been baptized a few days previously. He was the first convert of Father O'Brien, one of my companions who had recently been ordained. We became fast friends right away, and when our new liner sailed from Dublin, the soldier made a graceful military salute to my brothers, and I raised my hat. "Courage!" said a voice from the pier.—"Priez pour moi!" I answered. Three or four times the new Christian and I repeated our last salutations, greeting our friends, "Farewell! my brothers!" "Farewell Dublin!"

BOOKS OF INTEREST TO OURS.

The Catholic's Ready Answer. A Popular Vindication of Christian Beliefs and Practices Against the Attacks of Modern Criticism. By Rev. M. P. Hill, S. J. Benziger Brothers, 1915.

The title of this work explains precisely what its purpose is. No one who has read all the contents, or any good part of them, can fail to realize that the author, Father Hill, has accomplished his task exceedingly well. The work is unique in this respect, that there is no other just like it in the English language. It was very much needed. We may call it a compressed encyclopedia of what a Catholic ought to know, so as to be able to vindicate and defend his beliefs and practices against the criticism of infidels, rationalists and Protestants. There is no question of importance omitted, from agnosticism to virginity. There is a dignity and refinement in the style, and withal such clearness and simplicity of expression in setting forth the Catholic point of view, or combating the opposite, that the reader is captivated and held. It is not a "dry-as-dust" book at all. Nor need one hesitate to commend the book to the ordinary reader. Any one with the modicum of education, so generously and universally supplied in our day, can easily understand the topics, so clearly and accurately and simply are the questions treated. The book is truly a "Ready Answer for Every Catholic." That the work was needed and is popular is evident from the fact that demands have come for it from all quarters, even from India. There is an excellent alphabetical index, making the book all the more handy for reference.

The Spiritual Exercises of St. Ignatius Adapted to an Eight Days' Retreat and Six Triduums in Preparation for the Semi-Annual Renovation of the Vows. All for the use of Jesuits only. By Rev. Charles Coppens, S. J. B. Herder, 17 South Broadway, St. Louis, Mo. 1916. Price $1.00.

This work, as the title states, is intended for the use of Ours only. An advance notice of its publication was inserted in the February issue of the LETTERS. In calling the attention of Ours to this new book of retreats, we print here again the letter sent us by the author:

St. Ignatius College, 1076 W. 12th St.,
Chicago, Ill.

REV. DEAR FATHER, P. C.:

After experiencing the advantages of St. Ignatius' Spiritual Exercises in my own person, during the sixty-two years of my life in our Society, and after giving, in each of the

fifty years of my priesthood, retreats on the same plan to our own members, to the secular clergy and to a countless variety of religious communities, I have presumed, with the approbation of my superiors, to prepare a volume of retreats, to which I beg to call your kind attention. It contains one Octiduum for an annual retreat, and six Triduums preparatory to the semi-annual renovation of the vows.

If the little work could be offered for sale to religious generally I am confident that it would soon obtain an extensive circulation; but it is intended for the private use of Ours only, and this will necessarily limit its sale to a very narrow compass. My reasons for thus restricting its use are various. One is that we can be more practical when addressing Ours alone, another, that we can use such a volume in giving retreats to outsiders without finding the book in their own hands. Besides, I find that such an arrangement is usual in the Society of Jesus.

To prevent considerable financial loss in this attempt, two ways were open to me. One was to charge a high price for each of the volumes sold, the other, to print a cheaper edition and request our houses to buy several copies each. I have chosen the latter method. The work will be found to be neatly printed and substantially bound in cloth, and yet it will sell at a dollar only.

Orders may be sent either to my address or to that of the printer, Mr. B. Herder, 17 South Broadway. St. Louis, Mo.

Your humble brother in Christ,

CHARLES COPPENS, S. J.

The author in his preface gives good and sufficient reasons for the publication of another book on the Exercises. "For those preferring a Latin guide book," he says, "whether in making the exercises themselves, or in explaining them to others, no work is more commendable than that masterpiece of Father Roothaan. Still, both before and since its publication, many other editions of the Exercises and commentaries on the same have been printed, both in Latin and in various modern languages, with full approbation and warm commendation of the Superiors of the Society; and excellent reasons appear to exist why successive generations of Jesuits should continue their efforts to enrich this valuable literature. In particular the eight days' retreat, which all our members perform every year, gains additional interest and impressiveness when a wider range is presented, affording a choice among a large number of approved guide books to direct them through this fertile region of spirituality."

"Experience shows that there remains wide room for variety in comments, suggestions and practical applications."

The author has done his work well. The "Eight Days' Retreat" is especially good. He has chosen the usual subjects for each day, and sets them forth in clear, forcible,

direct English, and with great variety of suggestion and many a practical application. In this last, in his applications, Father Coppens is very happy. They are based on deep faith, solid piety and common sense. Everything is presented in such a way as to make one realize that he can can do it, and should do it. This appears very strikingly in the Considerations or Conferences.

What we have said of the "Eight Days' Retreat" applies as fully to the "Six Triduums". The author gives six meditations, two for each day of the Triduum. If one wishes to use these meditations for a Triduum in which four meditations a day are given, he can easily make some excellent combinations. The work is very neatly printed and substantially bound in cloth. As it is for the use of Ours only, it depends upon Ours to make it a success.

The Dream of the Soldier Saint. By Leo H. Mullany, S. J. Prices: 10 cents, postpaid; 12 copies, $1.00, postpaid; 50 copies, $3.00, weight 9 lbs.; 100 copies, $5.00, weight 16 lbs. Carriage extra. Loyola University Press, 1076 W. 12th Street, Chicago.

"The Dream of the Soldier Saint" is a sixty-four page booklet dealing with the vocation of Saint Ignatius of Loyola. The narration is carried only to the establishment of the Society of Jesus in the year 1540.

It is a simple story of the workings of grace in a soul ardently attached to the world, but endowed with uncommon natural virtues and capable of heroic sacrifices.

It is an appeal to sincerity, to courage, to devotion, especially where eternal interests are concerned.

It emphasizes as essentials of the "proper attitude" towards vocation: 1. Honesty; 2. Prayer; 3. Submission to the will of God or His representatives.

It aims at removing anxiety, worry and confusion. "To do God's will now, to keep to my plain duty from day to day, is the very best possible preparation for the future."

It avoids abstract questions, and depends for its effect on the inspiring story of Saint Ignatius.

Mysteries of the Mass in Reasoned Prayers. By Father W. Roche, S. J. Longmans, Green & Co., Fourth Avenue and 30th Street, New York. 1915.

To appreciate this exquisite little work of true devotion one must use it. It is not easy to explain it. The prayers look like poetry or verse, yet they are neither one nor the other, "but plain continuous prose, though printed in broken lines."

"They are printed in this form," says the author in the introduction, "to remind the reader to go slowly, to pause frequently, to break up, and, as it were, to punctuate his thought in order that each idea may have its due. St. Ignatius' Third Method of Prayer, in which the intermittent breathing regulates the pace, suggests this device."

It is this device which gives this little book its special devotional value. In our day, when frequent or even daily communion is the practice of so many, all will find this work an excellent incentive, and most helpful for increasing devotion to the mass and the Blessed Sacrament.

Italian For Use in the Clinic. By Rev. Francis Bimanski, S. J. This is another of the series of pamphlets which Father Bimanski has been publishing for the use of those who, not knowing well, or not at all, the language of Italian immigrants, so numerous in our land, have to look after the sick in their homes or in the hospitals. The pamphlet is in the same lines as those for the Poles and others already mentioned in the LETTERS. Copies may be obtained by applying to the author, 1076 West 12th St., Chicago.

Les Retraites Fermées. Joseph-Papin Archambault, S. J. Montreal. Imprimerie du Messager.

We hope to give this work a more extended notice in a future issue of the LETTERS.

OBITUARY

Father John A. Conway.

Among the serious losses sustained by our Province during the past year must be reckoned that of the passing of Rev. John A. Conway, professor of Philosophy in Georgetown University. Although for a considerable number of years he had been deprived of robust health, yet in spite of his failing strength and weakness of body he had fulfilled an important role in the field of education both at Georgetown and in connection with the Catholic Educational Association.

Father Conway was born on April 1, 1853, in Glasgow, Scotland, and the days of his early youth were spent in that city and in the neighborhood of St. Aloysius' College. Here, also under the influence of our Fathers, his first days of studies were passed, and at St. Aloysius' he had for one of his schoolmates the late Archbishop of Glasgow, Most Reverend John A. Maguire. Of the character which he bore as a student we cannot but infer that it was studious and painstaking. The nature of all his after studies, and his was a real edifice of learning, gave evidence of a thorough primary formation in English and the classics for which he must have been indebted to study and perserving effort in those early days.

It was in September, 1867, that he entered the Society at Frederick, Maryland, and on September 16, of that year, received the religious habit. Thus, as may be seen, he was just fourteen years of age, a very Benjamin amongst his fellow novices. As a matter of passing interest, concerning the little Scotch boy on his way to the noviceship, it is related of him that passing through Baltimore, he mislaid his Scotch cap which he could not recover upon the moment, as he wished; and his ardent inquiry of "Where's my bonnet?" proved delightfully typical and racy of his native country and of the then child in the man.

When the years of his novitiate were over, he passed into the Juniorate where he spent two years in the study of the Humanities and Rhetoric. In 1872, he entered upon his first year of Philosophy at Woodstock and during the three years, from 1872 to 1875, he gave ample evidence of that mental power of thought and reasoning which were to be deemed his pecular gifts in after years.

At the end of his years of Philosophy, in September, 1875, we find him in his first year of regency at Georgetown College, teacher of Rudiments. Again, in the year following,

we find him teacher of "Middle Grammar" class and Algebra. In the following year he is listed as teacher of Higher Grammar and Third Mathematics. In his last and fourth year he taught Higher Grammar, French and was Moderator of the Debating Society. At the end of his fourth year at Georgetown he was transferred to Holy Cross College, Worcester, where he taught the class of Poetry or Humanities and also Algebra. Perhaps the best comment to be passed on these years of teaching may be comprised in the statement that he was both the teacher and friend of the student whom he taught. His thoroughness in the teaching quality, supported, as it was, by his strong and serious character, could not fail to reach home to his pupils and provoke from them that confidence in the man and the teacher which lasted for long years.

In the year 1880, Mr. Conway began his course of Theology at Woodstock and received ordination to the priesthood at the hands of Archbishop, afterwards Cardinal Gibbons. In 1883 he made his fourth year of Theology and immediately afterwards taught Logic and Metaphysics for the space of three years. During the latter two years he also served as Subminister to the community.

Of Father Conway's success as a professor of Philosophy there could be no question: his method, clear and convincing, elicted and encouraged the confidence of his pupils and engaged the approval of his superiors. It followed as a natural consequence that together with another Father since departed, he was destined for the biennium in preparation for professing Theology and spent one year in Rome and a second in Innsbruck, devoting himself to special studies. There followed the year of Third Probation which he spent at Lainz in Austria. At length, in 1889, Father Conway arrived home, bearing his sheaves of knowledge with which he was to enrich the eager minds of the theologians of his native Province.

Accordingly in the autumn of 1889, Father Conway began what he thought would prove the culminating work of his life, as Lecturer in Dogmatic Theology to the theologians of the Long Course. It was in 1890, on February third, that he made his profession and bound himself irrevocably to God by the solemn vows of religion. He began his term of Lecturer in Theology with all the earnestness and fervor of his strong nature and his hearers looked forward, as they well might do, to the prospect of sharing in the ripe fruits of his study and preparation for his task. Nor were they disappointed in the character of his gifts and their generous bestowal, subject, however, to the conditions of poor health which in the event were only too shortly to appear. Out of the many pleasant impressions of Father Conway in those days there is one still in the writer's memory which is characteristic of the rest. The scene is Theologians' Hall; the

time, class of Evening Dogma; the treatise, that of the Eucharist; the special part, that relating to Our Lord in the state of victim in the Holy Sacrifice. There is first the reading of the thesis, solemn and dignified. Then follows the exposition of the terms, precise and even in time and syllable. Then the proof, given with animation and emphasis. Finally with feeling cadence and unction the quotation from Franzelin on Our Lord's Victim State is delivered, grand, periodic, moving in its eloquence. It was like a profession of faith in Christ, the great High Priest and the Victim of the Altar!

But it was not long before a weakness of chest and throat became manifest in the otherwise seemingly strong and robust man, whose frame and physique seemed to be in perfect keeping with his vigorous character. Yet sickness did not bear him down at once; but from the fitful spells of weakness that overtook him from time to time it was evident that his constitution was seriously, if not dangerously, affected. From 1890 until 1894, when he had to surrender his work as professor at Woodstock, he suffered from these intermittent attacks, and only when his physical troubles became chronic was he relieved of his duties in the lecture-room and the office of Prefect of Studies which he had held for the past two years.

In 1894 he resided at Holy Cross and was there supposed to have no other care save that of his health. The solicitude of superiors was rewarded in the marked improvement perceived in his bodily health which enabled him in a new sphere to perform goodly labors for the Society. During the following three years of 1895, 1896 and 1897 he was stationed at Gonzaga College, Washington, D. C., in the first of these years as one of the pastors of St. Aloysius' Church and parish, and in the succeeding two as Perfect of Studies in Gonzaga College and Minister of the Community as well.

It may be surmised that from the change in his work which now ensued he had gained new strength and vigor for the assumption of new and more difficult tasks. For the two subsequent years, 1898-98, he was found filling the Office of Prefect of Studies at Georgetown, where except for an intermission of two years, 1900 and 1901, spent at Gonzaga in the same office, he remained for the rest of his days. The last stage of Father Conway's life, and perhaps the richest and widest in its sum of works achieved for God was spent at Georgetown College, a place endeared to him by many memories. Here it was that he had begun his first years of teaching; and here he was to make their measure full and in a way complete. For here, from 1902 to the day of his sudden death, October 7, 1915, he was to live his days without interruption and those days never lacked for occupation either in the office of Prefect of Studies, which he exercised for two years, or during the long period that ensued of twelve years in the class-room as professor of Senior Philosophy.

In the enumeration given above of Father Conway's offices only his *major status* of works has been noted. But there were other duties, and these important ones, which fell to his lot by obedience. Thus, he was for ten years "*Consultor domus*" at Georgetown; and he presided over the cases of conscience for a period of seven years. Moreover, for twelve years together he had the direction of either the Senior Sodality of the students or of the Alumni. Finally, in addition to all this Father Conway lectured to the Post Graduate class of the Georgetown Law School for some eight or nine years. And when it is remembered that he performed each of these labors while in indifferent or poor bodily health, it is matter of wonder that he hardly ever missed in attendance at the appointed task and discharged it acceptably to the satisfaction of those concerned.

The qualities of Father Conway's character which recommended him for employment in these various offices were chiefly three,–a serious mind, the habit of deliberation, and a mature judgment. These gifts, so apt to be taken for granted in our religious life, found marked recognition and favor with the outside world of ecclesiastics and men of weight in the laity. Thus it came about that his relations with the Catholic Education Association proved to be so long and useful. The Association was founded in 1904 and Father Conway was chosen head of the College Department, which was indeed for many years the nucleus of the whole organization, and remained in charge for four years, presiding ably over its annual meetings and wisely shaping its formation. During these years his counsel was sought and appreciated by both Bishop Conaty and Bishop O'Connell, who as Presidents of the Association, relied upon his advice and adopted it in affairs of grave concern. In this connection also it must be mentioned that he was confessor to Cardinal Falconio, when Apostolic Delegate, and to his Excellency, Archbishop Bonzano, his successor. As for men in the world, many seemed to find in Father Conway that balance of serious interest and good judgment which led them to confide in him and go away comforted and strengthened for the struggles of daily life. It is good to rehearse these facts as so many witnesses from without, "*ab iis qui foris sunt*," to the varied usefulness of one of our Fathers already failing in health and nearing the vale of death.

Yet with all due regard for these works on behalf of the neighbor, on what might be termed the picket lines of Father Conway's life, it remains a fact that his most enduring labor was accomplished in the classroom of Philosophy for the Seniors of Georgetown College. For it was here that he helped to form minds and hearts not only by the mere training to be gained in the routine study of the matter of Psychology and Natural Theology, but more especially by the

vital pressure of the great truths concerning the soul, and its nature and destiny, and the God of our reason and of our hearts. Father Conway appreciated his position of vantage thoroughly and embraced its opportunity: in point of fact this was a special virtue with him that he knew how to rate things at their proper value, and that he had an intimate sense of the proportion of things.

This view of things, so real and stimulating, enabled him to give his students the best that was in him. And among other objects attained, it led to his teaching the graduates of Georgetown the responses of the server at Holy Mass. Now, dealing with the youth of our colleges is not a labor that compasses immediate and finished results; neither does it as a rule elicit the sensible appreciation of the student-mind. Hence, the investment of the teacher brings no very present return; he must traffic in laying out his time and talent; then he must patiently yet expectantly await the issue; he can only hope and trust that in God's Providence the formed Christian character will be developed and in this good aim accomplished and the consequent loyal service rendered to God and His Church, he must find "the far-off interest" of the years. Such thoughts as these come naturally to mind as one reflects on Father Conway's life in the classroom; and they must have animated him to great zeal and ardor in his teaching vocation.

Any appreciation of Father Conway's talents would be incomplete that failed to mention his power as a preacher. The gifts of a fine physical presence, a rich mind and impressive voice were his possession. His massive head and strong-lined features, were indication of the strong man and thinker; his thought was clear, direct and logical; his diction exact and copious, and at times marked by fine periods. He knew and felt by nature the eloquence of his subject or idea and could embody it in fitting language and terms of expression. In general style he was inclined to be ponderous and was saved from excess in this respect by a careful, critical judgment and a helpful imagination.

On two notable occasions, namely, the Celebration of Loyola College Golden Jubilee in Baltimore, 1903, and that of the Jubilee of the Immaculate Conception at St. Aloysius' Church, Washington, D. C., 1904, when Father Conway was the chosen preacher, he may be said to have excelled himself. The subjects on which he spoke were respectively, "Catholic Education" and the glorious "Dogma of the Immaculate Conception"; and to these lofty themes he imparted a masterly and finished treatment. It is also within the easy recollection of many that he delivered two memorable discourses before the General Alumni of Georgetown and the Philadelphia Chapter of Georgetown Alumni, the one being a "Vision" of John Carroll, Founder of Georgetown, which was afterwards realized in the bronze statue of the Founder which adorns the college campus to-day; while the other

was an address entitled "*Utraque Unum*", the College Motto or Legend.

The turn of Father Conway's mind was constructive: he seized his thought with a grasp so tenacious and comprehensive that it grew, and fastened itself upon the minds of his hearers as he spoke with the eloquence of his earnestness and conviction. In this sense it may be truly said that he always spoke from a full mind and heart.

In his personal character, Father Conway was simple and retiring, quite other than he seemed on the occasion of his public appearances. His active mind ever peopled his life with thoughts; so that he never had the need to go abroad for company. Perhaps this fact made him seem somewhat distant and aloof at times; but once studied at close range it was easily seen that he was genial and sympathetic. He was a man of deep thought and feeling, and as a consequence a lover of tradition and the "old order" of things. And in this sense he had little relish for novelty and was to be deemed a conservative force and power.

A man of profound faith and obedience he was summoned suddenly to the God of his vision and the Master of his service. On the seventh of October, upon the eve of his fiftieth year in the Society, and after a short indisposition he was seized with heart-failure and passed from our midst into the House of Eternity. R. I. P.

Mr. Francis J. Glover.

Mr. Francis J. Glover, S. J. died at St. Agnes' Hospital, Philadelphia, on Feb. 17, 1916. He was born in South Boston, Mass., on August 28, 1879, and after completing his early education in the schools of the district, entered Boston College in 1896. On the completion of the Freshman year at Boston College, Mr. Glover entered the Society of Jesus in August, 1900. The long training for the ordination to the priesthood was only four months short of completion when he answered the summons of death.

His early religious life was passed in Frederick, Md., and at Poughkeepsie, N. Y., where he pursued his classical studies. In 1905, Mr. Glover entered Woodstock College, Woodstock, Md., to study Philosophy and the Sciences. He specialized in Chemistry, which he taught afterwards at Holy Cross College, Worcester, Mass., and at Brooklyn College, Brooklyn, N. Y.

In August, 1913, Mr. Glover returned to Woodstock to follow the course in Dogmatic and Moral Theology. As a theologian Mr. Glover was assigned to the Ellicott City Mission to teach catechism to the children of St. Paul's Church. Here he displayed the remarkable gift that was his, the power of interesting the little ones in the things of God.

I remember one Sunday taking his class, while he was sick in bed. The youngsters would interrupt constantly and ask for him, begging to know how he got sick, if he was coming next time, etc. He had won his way into their hearts and brought Christ with him, too. For these little children would speak to you of our Divine Lord and of his Blessed Mother as if they were family friends, always saying: "Mr. Glover told us that our Lord wants us to do this". "The Blessed Mother won't like us if we don't do what Mr. Glover says". They had been taught more than the catechism, for they had come into intimate contact with a thorough-going Jesuit, who had loved Christ as his own with a strong, unaffected, manly love, a man who had given his heart to his heavenly Mother "above all women glorified". So Sunday after Sunday Mr. Glover taught the little ones the great truths that had sunk deep into his own soul, and had made him the strong, straight-forward character that he was. Is it any wonder the children loved him and learned to love the truths of God and Holy Church, that he explained to them so simply and so earnestly? His earnestness was what carried weight. A clever man can amuse children; it takes a sincere man to win their confidence. They sense insincerity in rapid fashion, and soon distrust and dislike a teacher who is inclined to say one thing and live another.

Those of us who knew Mr. Glover realized that earnestness and sincerity were his marked characteristics. He was intense in everything he did. He took up the different studies along the course and gave the best that was in him to the work at hand. Even when the hand of sickness began to grip him, he was loath to ask for exemptions. "I hate to be out of line", he used to say. And being intensely earnest, he was markedly sincere. A passing acquaintance with him convinced you of that. You might not agree with his view point, but you always knew it was his. He never said what somebody else said, because he might think you would like him to say it. You were always sure when you got an opinion from him that it was his own. So it was that diplomacy was not in his vocabulary. Frank to the point of bluntness, he stood ever fearlessly for the right, and it mattered not a whit to him what people might say about it. For this reason many, who did not know him well, thought him over-blunt. I told him so once, and his answer was characteristic:—"I always speak out what I think. I can't help it". Yet if he ever gave offence, he was quick to make amends, for he was a remarkably humble man, as every sincere man is.

The winter day that Mr. Glover came to Philadelphia, the shadow of death was on his face. At St. Agnes' Hospital he was examined, and it looked for a time as if he would recover. Some few days after the examinatoin he spoke to me about a Jesuit's attitude towards death. He believed a man should want to be told, or else he was not much of a

Jesuit. We never discussed the question again. During that week he had a letter from his most intimate Jesuit friend, Father Louis Young, who told him that he trusted he was ready for the great day when he would meet his Lover and his Lord. During the days of intense suffering that followed I never heard him once complain. He would tell you, if you asked him, that he was in pain, but there was no need to ask. Pain was written in lines across his face and looked out from his eyes. Yet he was thinking of others all the time, wanting to spare them trouble. Even in the agony that was his, the unselfishness that marked his life did not desert him.

It was a strange way, humanly speaking, for the man to die. He had been most devoted to his Jesuit friends. During the last weeks of his life, the most of his intimate friends were miles away. He had always been extremely kind to the sick and the suffering. When his great suffering and last sickness came, he was away from the Community he knew and loved best, and when the end came, there was no Jesuit at his side. His Superior had left the room only a few minutes before. His aunt and his brother were with him and he died in his brother's arms. The last thing he asked Father Hanselman was the Jesuit scholastic's question of questions:– "What is the date of ordination day?" It told the story of his life. It made plain the secret of his suffering-power. He suffered much and he suffered long and he died when it was hardest to die. In four months he would have stood at the altar. R. I. P.

Father Michael R. McCarthy.

The Rev. Michael R. McCarthy, S. J., for sixteen years missionary to the deaf-mutes of Greater New York, died at Carney Hospital, Boston, at 11.30 Friday, October 22, 1915, of pernicious anemia produced by a cancerous condition of the stomach. During Lent, of which he was a strict observer, he showed signs of serious illness and with difficulty was dissuaded from fasting. He was sent to St. Vincent's Hospital, where he was examined by means of X ray. He improved under the treatment to such an extent that he went to the Catholic Education Convention in Minnesota as the representative of His Eminence Cardinal Farley, on behalf of the deaf and dumb, as well as the convention of the National Association of the Deaf. Returning, signs of the dread disease began to show themselves, and he expressed a wish to go to Boston. He was therefore, assigned to the community of St. Mary's, Cooper Street, Boston. In spite of the most skilled treatment he passed away. The Rev. George A. Keelan, of Boston College, was in constant attendance on him during his last hours.

Father McCarthy was born in Boston on August 9, 1859. He entered Boston College after having spent some four years at business. He entered the Jesuit novitiate at West Park, N. Y., September 8, 1882. His junior studies were made at Frederick, Md., and his philosophy and theology at Woodstock, Md., where he was ordained a priest in July, 1897. His teaching period was spent at St. Francis Xavier's, New York, where he was afterwards treasurer. He served in this same capacity in Holy Cross College and Fordham University, successively, during which time he took up the study of the deaf-mute language.

He was ultimately assigned to the exclusive work among the mutes, preaching missions to them in the finger, lip and sign languages. He was devoted to them and was often called the good shepherd of this oft-forgotten fold. The 500 mutes of greater New York feel his loss keenly. He wrote to his parishioners of New York from San Francisco in the following terms: "I am weak and tired now, for I have completed almost 10,000 miles in my struggle for my dear mutes." His parish may be said to have extended over the entire city, and to include New Jersey and New York State for a distance of twenty-five miles or more.

At St. Francis Xavier's his parishioners met on the first and third Sundays. In Brooklyn on the fourth Sunday he addressed meetings of the adult deaf at the Knights of Columbus Institute. On the second Sunday his services were called for at St. Joseph's Institute, Westchester, as director of the Young Men's Sodality. Throughout the week he visited hospitals and homes to attend his sick mutes. He heard innumerable confessions, made many conversions, and in all married about sixty couples. It was Father McCarthy's boast that the children of these deaf-mutes were all sound of hearing and fluent of speech. He established a monthly magazine for his people called *Ephpheta*. He so organized the Xavier Ephpheta Society that his plans were adopted by priests who were induced by him to take up the missionary work for the "silent ones." Through him the seminarians of Dunwoodie taught catechism to the New York mutes, and the Knights of Columbus through his appeal established catechism classes in many of the State institutions of the country. He was, indeed, the zealous apostle of the deaf and dumb.

Father McCarthy's remains were laid in state before the high altar of St. Mary's Church, North End, Boston, and the Office of the Dead was chanted by his fellow Jesuits. The Mass was said by the Rev. T. F. White, pastor of St. Francis Xavier's New York, who has been a friend to the mutes for over thirty years. The remains were taken to the cemetery of Holy Cross College, Worcester Mass., where they rest among his departed brethren. R. I. P.

APPRECIATIONS OF FATHER MCCARTHY'S WORK.

1114 W. 12thSt., Chicago, Ill.

MR. JOHN F. O'BRIEN—Dear Sir: Please convey to the Ephpheta Society of New York the most sincere sympathy of the members of the Ephpheta Sodality Society over the irreparable loss they have sustained through the passing away of our devoted and zealous friend, Reverend Father McCarthy. We all realize and feel a sense of personal loss and grieve with you. Yours in sorrow,

N. C. PEKIN, *Secretary, E. S. A.*

"Death is delightful. Death is dawn,
The waking from a weary night
Of fevers, into truth and light."

"Thus passed away Rev. Michael R. McCarthy, S. J., the beloved and saintly pastor of the deaf of Greater New York. Like his divine Exemplar, Father McCarthy's charity was universal; it embraced all the deaf; if he had a preference, it was for the most abandoned, the most afflicted. Only the angels that accompanied him knew the numberless acts of mercy and kindness he rendered his dear people as he called them. They were his very life—all his time and thought were devoted to their betterment and happiness. Though most dignified and somewhat reserved, there was in Father McCarthy a refinement, and sweet condescension of manner that won all hearts, especially the children. He was their ideal of everything great and wonderful. Deaf children are, we know, keen observers and severe critics, but they pronounced their dear Father "very wise" and "very holy." Indeed his parishioners, young and old were privileged in having so gifted a pastor. Father McCarthy was a gentleman of high attainments and a priest of whom his Order and the Church might well be proud. God's glory and the spiritual comfort of his flock prompted his noble, generous energies. Labor, inconvenience and fatigue were not considered when the sick, far or near, called for his ministrations. No wonder his people loved him; in every need he was their father, their friend, their brother!

When the children learned of his illness last spring they were deeply grieved, and immediately began to storm heaven for his recovery. For the time their innocent prayers were answered. Father McCarthy did get well enough to visit them again and to bless them once more on his way to the conventions in the West. We miss him, of course, and our hearts are sad; but we do not mourn like those who have no hope, for his spirit hovers nigh."—*Editorial of St. Joseph of the Oaks.*

"His presence at St. Francis Xavier's College brought him in contact with the deaf, and for fifteen years he had been the recognized pastor of the Catholic silent fold of New York. Outside of his priestly duties he was of a jovial disposition, slow to make friends, but a loyal friend when once

made. He was relieved of all other responsibilities to devote his whole time to his silent parishioners, and to his efforts the growth and usefulness of the Xavier Ephpheta Society became manifest, from the time he counseled waiving an initiation fee and reducing the dues from 25 to 15 cents, so as to include all the deaf. His interest in the Catholic deaf all over the country prompted his launching *Ephpheta*, the Catholic monthly for the deaf, and with it as a medium he had been able to reach a widely scattered class. By him the observance of Ephpheta Sunday as a special feast day for the Catholic deaf was inaugurated, no one at the time supposing a few years later Pius X would affix his seal of approbation to that day thus being observed by the Church all over the world.

As an actor, both in Shakespearean roles and comedy, Father McCarthy, had he so chosen, might have ranked among the leaders of the theatrical world. He was skilled in the art of declamation, and was also an elocutionist. Among the ablest of the younger Jesuit missionaries and preachers to-day, are not a few who received their training at college from Father McCarthy. . . . While most particularly concerned in the ministrations as a pastor among the Catholic deaf, Father McCarthy was first and last a warm friend of all the deaf, and ever ready to lend his aid to any worthy movement started by the deaf. He was the idol of the present generation at St. Joseph's Institute, but his concern was equally bestowed upon the pupils attending Fanwood and the Lexington Avenue School."—J. F. O'BRIEN in *Deafmute's Journal.*

"Rev. Michael R. McCarthy has gone to his last reward. Few outside his congregation enjoyed his regard and his confidence more than the writer. A lovable personality is gone from us. Sincere, earnest, whole-hearted, broad-minded, was this good priest, who, because of his own deafness, knew us better than most, sympathized more earnestly, cooperated more fully and helped his fellow-deaf as it has been given few clerical workers to broaden and better the lives of deaf men and deaf women.

None of the four hundred deaf people who were gathered in the chapel of the Colorado School for the Deaf, when he delivered the message from the head of his great church will ever forget the occasion, and with most the memory of the earnest priest delivering the greeting and blessing as the rain fell in literal torrents with the accompanying blinding flashes of lightning, will linger as long as life does. To all the solemnity of the occasion must have made a life-long impression, the place, right under Pike's Peak, the man, the message, the audience all combined to make it more than memorable. His monument can truly bear the legend: 'He loved his fellow men, and was loved by them.'"—A. L. PACH, in *Silent Worker.*

"In the death of Father Michael McCarthy the deaf in this country, and the Roman Catholic deaf of New York in particular, have suffered a great loss. It was he who launched *Ephpheta*, one of the best Catholic monthlies. It was the pleasure of the writer to meet Father McCarthy at the Cleveland convention of the National Association of the Deaf and to find him a most entertaining gentleman."—*The Pelican*, Louisiana.

"The deaf of New York have lost a good friend through the death of Father McCarthy, who for many years was pastor of the deaf in Greater New York. He was editor of *Ephpheta*."—*Companion*, Miss.

"The deaf of New York have lost a helpful friend in the death of Father M. R. McCarthy, at the head of church work among the Catholic deaf of that city, who died on October 22. He published and edited an excellent paper, *Ephpheta*, for the deaf, and his sympathies were not bounded by church creeds. We learn of his passing away with sincere regret."—*Ky. Standard.*

"The recent death of Father Michael R. McCarthy, S. J., whose labors were devoted for many years to the care of the deaf-mutes in the vicinity of New York calls attention to the great increase in missionary activity among Catholic deaf-mutes. At the Catholic Educational Convention at Milwaukee in 1907, only twenty names could be collected of persons engaged in the education of the deaf and this comprised the names of Sisters, as well as of priests. To-day, however, thanks to the generous support of the Catholic press in calling attention to the appalling condition of the Catholic deaf, there are actively engaged in this apostolic work no less than forty-one (41) priests, who were giving their time, either entirely or partially, to the work of deaf education or instruction. Moreover, the work has been introduced into no less than six different seminaries throughout the country, where the seminarians are instructed in the sign language, and after ordination will be able to converse with the deaf in their own language, and thus at once establish a bond of sympathy between the Church and the deaf. The number of Catholic schools for the deaf is also growing, and their pupils are constantly increasing both in numbers and in efficiency. Let us pray that the interest in this apostolic work may continue to grow."—*The Messenger of the Sacred Heart.*

Father Edward D. Boone.

Father Edward D. Boone, died January 16, 1916, at the Mercy Hospital, Baltimore, Md. Father Boone had been in ill health for several months, being confined to his room during that time. He was removed to the Mercy Hospital in the latter part of December, suffering from the infirmities of age. His condition was not thought to be alarming, although his physicians had not expected him to recover.

Father Boone was stationed at various periods for thirty-one years at Loyola College and during that time made many friends in Baltimore. He was for a time vice-president of the institution and also prefect of studies. For fourteen years he had spiritual charge of the Catholic inmates of the jail, penitentiary and House of Correction.

Father Boone was a descendant of one of the old Maryland families, an ardent admirer of Maryland achievements and a deep student of the history of the State. In the last years of his life he spent much time in literary pursuits.

Father Boone was born in Washington, D. C., on February 27, 1833. During his boyhood he studied at private schools in Washington. On the completion of his early training he made the entire classical course at Holy Cross College, Worcester, Mass., from which institution he was graduated in 1851, surviving all of his classmates. He entered the novitiate at Frederick, Md., in 1852 After his novitiate he was first stationed at Georgetown University, and then taught at Frederick and at St. Joseph's College, Philadelphia, until 1860. In 1860 he was sent to Boston College for his philosophy. He studied theology at Georgetown and was ordained on July 2, 1866, in the chapel of St. Mary's Seminary, Baltimore, Md., by Archbishop Spalding.

Father Boone's first assignment, after his ordination, was at Leonardtown, Md., where he was parish priest. In the following year he became vice-president of Loyola College, which post he held until the summer of 1870. Until 1890 he held professorships in one or other of our colleges, and from 1879 to 1883, he was president of Holy Cross College, his alma mater. In 1890, Father Boone was again stationed at Loyola College, remaining there until his death.

During the twenty-six years prior to his death, Father Boone came in daily contact with many Baltimoreans, and his kindly spirit and true friendship endeared him to all. He was the father confessor of many priests and laymen, and in this capacity was a life-long friend of the late Michael Jenkins of Baltimore. His work at the jail and House of Correction, though very quietly conducted, was productive of much fruit and his prestige as a chaplain of such institutions was great among his fellow-priests. Father Boone had charge of these institutions from 1890 to 1904.

The funeral was held in St. Ignatius' Church on the morning of January 17. The body was brought by train to Woodstock in the afternoon for burial.

"In recording the death of Father Boone," says a writer in the *St. Ignatius' Church Journal*, "the sentiments that most faithfully express the thoughts in the minds of all those who knew the dear priest are those of St. Paul,—'I have fought the good fight, I have finished the course, I have kept the faith.' And truly the course completed by Father Boone was a long arduous one. Eighty-two years spent in this vale of tears, over sixty years a Jesuit, and for nearly fifty years a priest of God—this composes a record that few surpass. In his death the Society of Jesus loses one of its most faithful subjects, a servitor who for more than sixty years, in the successive roles of novice, scholastic, teacher, college president and parish priest, labored faithfully in accordance with the spirit of the Jesuit motto 'Ad Majorem Dei Gloriam.'

Previous to his enfeeblement by age Father Boone was a familiar figure on Calvert street, which he traversed daily. White of hair, mild and gentle of manner, with the stately bearing of a Maryland gentleman of the old school sitting well on his slender form now bent with age, Father Boone was one of the most distinguished priests of the city. His modesty was proverbial with those who knew him. At the time of his Sixtieth Anniversary as a Jesuit in 1912, it was intended to observe the event in a suitable manner, but Father Boone asked that there be no celebration. Nevertheless many of his friends joined to do him honor. An insight into the simplicity of the character of the man may be gained by a frequently recurring example given in the Loyola Annual. Year after year there appeared in the publication a chiseled piece of Latin verse. The verse was never signed. Father Boone was finally discovered to be the author, thus expressing a lifelong devotion to the classics.

While never intimately connected with them Father Boone was much beloved by the students of Loyola, and his holy life, his universal kindness and his wide and deep knowledge and sympathetic interest could not but be an inspiration to the young men of the College.

Had Father Boone lived he would in July have celebrated his golden jubilee at the altar—an event looked forward to with great pleasure by his fellow priests and friends. But God willed otherwise, and we who knew him during life may with confidence believe that the All High chose to affix the golden seal of jubilee Himself, and to celebrate in heavenly communion the anniversary of him who a half century before had dedicated himself to His service on earth."

R. I. P.

VARIA

War Notes About Ours.

Belgium. *Belgian Jesuits at the Front.*—There are at present 99 Belgian Jesuits at the front—10 chaplains, 4 soldiers, 85 brancardiers. Four have been decorated; Fathers Brouwers, de Groote, Schurmans and Fallon. Seven have been mentioned in the order of the day, some repeatedly. Five were wounded: Fathers de Groote (three times), Michaux, Schurmans, Gurny and Destrée. Four have fallen victims, as reported, Father Brouwers, Brothers Eug. Dupièreux, Canon and Gardès.

Canada. *Extract from a letter from one of Ours, chaplain to a French-Canadian regiment.*—"I have plenty to do as chaplain. I have to answer the letters of parents inquiring about their sons. I am also studiously striving to win the friendship and confidence of the soldiers.

We are now lodged in a large building once used for exhibitions. The beds are boxes placed one on top of the other *à la Pullman*. Spring beds are out of the question. So also are pillow covers and sheets.

In the center of the building there is an immense ward. It is the refectory of the soldiers and on Sundays it is the chapel. At ten o'clock, I say mass there, the regiment attending in full dress. The soldiers sing and at the elevation the band gives the military salute. It is very impressive. After communion in a *fervorino* I tell my 'parishioners' the things I think useful for them. I am not always complimentary, but my men do not seem to take offence at my remarks.

During Easter I gave three retreats, one for the officers, another for the sergeants and a third for the soldiers. We have till Trinity to make our Easter duties. I think I shall succeed in hearing the confessions of all my men, but for this you must continue to storm heaven, 'omnia possum in Eo qui me confortat.'

One rainy morning when the soldiers were unable to go out for their physical exercises I said to myself: 'Good thing, even though it is not Sunday, I'll try to get them to mass.' Then I went through the dormitories, etc., announcing mass in my little chapel, which meant my room. So many responded that my room was jammed, it could contain no more, and during the whole mass the soldiers recited their beads, or the morning prayers as well as the prayers for communion, read by one of them from the 'Little Parochial Book of the Soldier', published in French by

Lethielleux. I have already distributed 500 of these books to the soldiers.

Thanks to God I became quickly accustomed to my new status. I have not as yet had an opportunity to become lonesome. I am very well. As yet I am exempted from military exercises. I am busy the entire day with my work of chaplain. As a chaplain, my rank is that of Captain, and this gives me the right to have an "orderly" as a servant. I have a good and intelligent young man of 18. He is very useful and very obedient. Pray for me and my soldier boys."

General Notes.—Three of Ours have been appointed chaplains, namely: Father Julian Paquin, now overseas with his regiment; Father J. Waddell, in camp, and Father Wm. Hingston, at present awaiting the completion of recruiting.

ENGLAND. *Our Colleges.—War Record. Stonyhurst.*—Among all the Catholic colleges of England to Stonyhurst must be accorded pride of place in a record of services in the war, for up to March, 1916, it has yielded no fewer than 660 of its alumni to the most momentous of world conflicts. Of these 44 are reported killed, 56 as wounded, 7 missing, and 4 prisoners of war. The college war honors list includes, 1) the Victoria Cross to Captain J. Liddell and Lieut. M. Dease. 2) Companion of the Bath to Lieut.-Colonel H. Roche. 3) Distinguished Service Order to Major W. Maxwell-Scott, Captain Jarrett, Captain D. Ryan. 4) Military Cross to Captain J. Liddell, Captain P. Mostyn, Lieut. Tarleton. 5) Russian Honor, Order of St. Anne, 4th Class ("for valor in war"), to Captain P. Mostyn. 6) Distinquished Conduct Medal to Sergeant A. Powell. 7) Commended for Service in Action by the Admiralty, Surgeon J. Martin. 8) Twenty-four Stonyhurst men have been honorably mentioned in despatches.

Among the college's illustrious victims of the war must be mentioned, 1) Brigadier-General Paul A. Kenna, V.C., D.S.O., A. D. C., who died of wounds received in action at the Dardanelles, August 30, 1915. A splendid panegyric of him under the title of "A Thorough Man, a Thorough Soldier, a Thorough Christian," was contributrd by Father B. Vaughan to the *Stonyhurst Magazine*, October, 1915, pp. 1366 seq. 2) Captain J. Aidan Liddell, V.C., died of wounds, August 31, 1915, described as a soldier of conspicuous bravery and devotion to duty (see *Stonyhurst Magazine*, *ibid.* pp. 1323 seq.). 3) Lieut. Kevin O'Duffy, killed in action near Suvla Bay, Gallipoli, August 15, 1915. His career at college was remarkably brilliant. 4) Lieut. Henry Burke, killed at the battle of Loos, Sept., 1915. 5) Lieut. Edward Joseph Weld, died of wounds, Sept. 26, 1915. 6) 2d. Lieut. Cuthbert Taunton, killed in action at Anafarta Ridge August, 1915, one of Stonyhurst's most brilliant scholars. 7) Captain H. de Trafford, killed at battle of Loos, September, 1915; and many others, whose memeirs will be found in

the *Stonyhurst Magazine* for October, 1915, and subsequent numbers.

Of old Stonyhurst scholars serving as army chaplains at the seat of war may be mentioned Father M. King, S. J., Father W. Fitzmaurice, S. J., Father C. Raymond-Barker, S. J., Father Alfred, O.S.F.C., and the veteran Dom Adrian Weld-Blundell, O.S.B.; both of the two last-named have been serving with the Dardanelles expeditionary force. The college among its many sacrifices feels deeply the loss of two mere lads, who had endeared themselves to the rector and the authorities generally, viz., Lieutenants Harold Lynch and Maurice Cuffey, of the Welsh and Dublin Fusiliers respectively—killed within two days of each other in the desperate struggle around Ypres last May.

Beaumont.—The Beaumont Roll of honor comprises 440 of its old scholars serving in the army and 44 in the royal navy. Of this fine total the heavy proportion of 43 have been killed or died of wounds, 59 wounded, and 4 missing or captured. As for the honors list this is strikingly complete and complimentary to the nearly 500 "Old Boys," who have given themselves to their country's call, although, alas! several of the gallant men so rewarded have rendered up their lives also. 1) The C. B. has been awarded to Major-General Macdonough and to Brigadier-General T. E. O'Leary. 2) The D. S. O. has gone to seven officers, viz., Captain Gosselin (killed), Major the Hon. B. Russell (wounded), Major Beall, Captain Kevin Martin, Captain (temp. Maj.) F. P. Duck, Captain H. I. Nicholl, Major J. O'Sullivan. 3) The Distinguished Service Cross has been given to Lieutenant Horan, R.N., and 4) the Military Cross to ten officers including Captains Harter, Firth (both wounded), and Captains Vaughan and Leahy, the last-named having also received the coveted distinction of the Legion of Honor from President Poincaré. 5) There have further been awards of the Second Class of the Legion, of the Croix de Guerre, and from the Mikado an Order of the Rising Sun. 6) No fewer than 48 old Beaumontians have been mentioned in Despatches, seven of them twice, among them being Captain J. Harter (twice), Brigadier MacDonough, and Captain Lord de Freyne and Lieutenant Hamilton Dalrymple, both killed. Major the Hon. D. Forbes likewise received honorable mention in Despatches. 7) Other Distinctions, Commandeur de l'Ordre de la Couronne (Belgian) to Major-Gen. Macdonough, C.B., and C.M.G. to Brigadier-General T. E. O'Leary, C.M.

Special mention is due to Beaumont's two distinguished navy chaplains, the Rev. Sir W. Heathcote, S. J., and Dom Odo Blundell, O.S.B., serving at Cromarty and on H.M.S. *Colossus* respectively. It will be recollected that Father Heathcote was Rector of Beaumont College from 1891 to 1894. Of the old college's several devoted army chaplains,

Fathers F. Woodlock, S. J., H. Day, S. J., A. Day, S. J., Rev. C. W. Smith, Father F. Devas, S. J., and Father P. Devas, O.S.F., have all been doing magnificent work.

Mount St. Mary's.—So far the college has contributed the splendid quota of 336 of her sons to the country's naval and military necessities. Of these, nine have been killed and 22 wounded and missing. The list of honors and distinctions is as follows:

1) Distinguished Conduct Medal for Bombardier H. C. Simmons. 2) Military Cross to Captain H. Petre, Australian Flying Corps, and Lieut. F. Laughton, 4th Cameron Highlanders. 3) Mentioned in Dispatches, Lieut.-Col. J. Donegan and Lieut. A. Copeland.

St. Francis Xavier's, Liverpool.—The following brief statement reached us from the college on March 5th: "366 of our 'Old Boys' are serving in the army and navy. 19 have been killed; 2 have won Military Crosses; 1 has won the D.C.M.; 5 have been mentioned in dispatches."

Preston College.—One of the Fathers writes: "About 200 of our 'Old Boys' had enlisted prior to the Military Service Act, and about 20 have commissions. Of the staff we have contributed Father Grafton as a military chaplain, and one lay-master to the forces."

St. Aloysius' College, Glasgow.—Father E. Hanson, writing on February 29th, says: "I do not know how to ascertain the number of 'Old Aloysians' who have joined the colors. I have collected the names of 130 in a book—nearly all discovered by chance or by asking right and left. Some few reported themselves to me and to others here, in order to ask for our prayers. None of our staff have gone. I know of none of our boys yet being mentioned in the dispatches, or given Military Medals, etc. I know of one prisoner, of seven killed, and of about 20 wounded. The greater number of our soldier-boys have not yet been in the fighting line, or have only recently reached it. Probably the real number of our enlistments is fully 50 per cent more than the 130 known to me."

Stamford Hill College.—March 11. There are 154 "Old Boys" serving with the forces, and 5 have been killed. The number of missing and wounded does not seem to be known.

Leeds College.—A Father writes: "We reckon that 108 of our boys have joined the colors. One has been killed, 3 or 4 wounded, and one mentioned in dispatches. A humble record for our 'baby' college. We helped to make the 'dummy ammunition' for the Government, and some of our boys helped the P.O. over the Christmas push. We were congratulated on the efficiency of our boys. Two were advanced to the 'sorting department.'"

Wimbledon College.—Including army department.—Number serving in the army, 383; in the royal navy, 16: killed

50; wounded, 40; prisoners of war, 3. Distinctions: V. C., 2; D.S.O., 7; Military Cross, 11; Legion of Honor, 2; Croix d'honneur, 1; mentioned in Dispatches, 21.—*Letters and Notices, April, 1916.*

FRANCE. *Statistics of Ours of the French provinces engaged in the War.*—Number of killed, 68; prisoners, 16; wounded, 21; missing, 10. Chevaliers of the Legion of Honor, 13; military medal, 10; distinguished conduct medal, 2; cross of St. George, 1, and croix de guerre, 115. 58 officers, 4 captains, 80 sub-officers and 49 corporals. At the front—81 chaplains, 96 infirmarians and 145 fighting. Behind the lines—115 doing work in hospitals and 70 doing army work. 24 with troups in Madagascar, Tunis, China, etc.

Feast of the Sacred Heart in the French Trenches.—On Sunday, June 6, 1915, the open air mass in honor of the Sacred Heart was followed by a procession of the Blessed Sacrament. The trenches were decorated with flowers of all kinds. One repository was built on a wagon, a board resting on barrels was the altar, a pole with its single-tree was used as a cross. This rude structure was hidden by flowers.

Another repository, arranged according to strict military fashion, had panoplies of lances and sabres at each side. The altar was framed with sabres and swords and naturally suggested two strophes of "The Standard":

"Let us consecrate again between our swords
And the holy Cross a sacred alliance."

A grotto of Lourdes surmounted the third altar. Here the seriously wounded had been brought on stretchers.

The procession was carried out in perfect military order. The officers followed the Blessed Sacrament and the soldiers paid their homage, some on bended knee with head uncovered, while the guards with fixed bayonets presented arms.

In the prayers for the comrades who had fallen, we remembered our lamented Mr. Lethu, S. J., who was lost or slain in that neighborhood. The hymns were well rendered and communions were numerous. Seldom if ever before was so much piety and recollection displayed by such a vast multitude.

André Vittrant, a Novice, writes, June 14, 1916.—I have passed the beautiful feast of the Sacred Heart in the midst of bursting bombs and shells. No mass, no communion, no benediction. It was all I could do to say my beads in the evening, when watching at my loop-hole and firing a few shots with my rifle between each decade, to prove to those in front of me that I was on guard and that it was not advisable to come too near. One cannot make long prayers

here, but the sacrifice of one's life, made and renewed ten and twenty times a day ought, I hope, to be of some value.

Brother Vittrant was killed in battle. His death was announced July 14, 1915.

From M. du Saillant, June 19, 1915.—"We have some accidents in the 'artillerie.' A cannon of '75' burst. I was just close to it; one 'artilleur' was beheaded, two were wounded; the shock was great. I had a pocket full of medals; I gave some to all I could. On the following day, they received a new cannon. I fixed a medal around it, asking the Blessed Virgin to protect it and to take the gun crew especially under her protection. As soon as the benediction was over, I had the honor of commanding a cannon's shooting. I was obliged to repeat the ceremony for the other cannons, for all the 'artilleurs' were rushing to me."

From De A. Boulestreau, May 23, 1915.—"I am at Villedieu, 15 kilometres from Chateauroux. We are 500 in reserve, of whom 55 are priests or religious. The parish church has been arranged for the occasion. There are 18 altars so that all the priests say mass every day."

From Sub-Lieutenant A. Besnier, Amiens, June 22, 1915.—I have been painfully though not seriously wounded. A piece of shrapnel entered my forearm and tore it badly, very fortunately, however, not injuring the bone. My sufferings are considerable but I have the consolation of offering them up for the success of our army and the welfare of France.

The attack at Hébuterne, June 7, had been decided on long before. I do not know why it was delayed from day to day. Without doubt our action depended on the results around Arras. We were on duty during a perfect lull and the men realizing the impending danger flocked to the church in great numbers. There were many confessions and communions. In this engagement I received a second wound.

We left our quarters for the trenches about 11 o'clock on the night of the 6th, and our infantry was to open the attack at 5 the following morning. Everyone was as calm as though no attack was to be made in spite of the fact that the cannon, especially ours, roared fiercely. I was ordered to take some of my men, with shovels and pick-axes, to clear a branch trench supposed to be obstructed by German shells. Useless precaution! The German fire was light and badly directed. Without loss we reached the trench from which our charge would be made at the given signal. It was midnight. My men were protected by sacks of earth and shields because our task was to prepare a communicating trench between our first line and the German trenches which were to be captured. In order to prevent an offensive return on the part of the Germans we had planned to

flank the conquered trenches as quickly as possible. From midnight to 5 A. M. the bombardment on each side was terrific. The German artillery outnumbered ours. Of this I was well aware, as were also the men. It was a question if the attack could be made. About 4.30 A. M., however, our batteries took the upperhand, and at 5 exactly, a muffled bugle sounded the charge. Two battalions of my regiment (the others attacking on the left) fearlessly hurled themselves against the enemy's trenches. The Germans, compelled by our artillery fire to seek shelter under-ground, had no time to put themselves on the defensive. Besides, their trenches had been completely destroyed. What a spectacle is a charge vigorously made. The trenches being captured, our soldiers gave themselves up to great rejoicing, unconscious of all danger. The sun had now risen and its rays gave many colors to the smoke of the constantly bursting shells. . . . I had gone from one end of the line to the other filled with joy over our conquest and viewing with admiration the field of battle. At this moment I was wounded in the left leg just below the ankle. The foot was almost completely severed.

A captured German officer, speaking of our regiment, said: "This regiment must be a picked regiment."

At present I do not know the fate of my comrades, I only know that on the following days the German artillery destroyed about half of our regiment. My heart is with my soldiers and I am anxious to be with them again. Thanks to God the foot is saved.

Father Jean Bontin, Lieutenant, died October 31, 1915.— On Sunday morning, October 31, he said his mass in the trenches. Afterwards, hearing some noise in the direction of the German trenches, he desired to reach a more advanced listening station in order to ascertain the meaning of the noise. He had to reach this in the open and counted on getting there in safety on account of the heavy fog. A bullet from a machine-gun pierced his brain. A soldier heard some groans and found him unconscious. He was carried back to the trenches where he died after an hour or so, without regaining consciousness. An infirmarian priest had to give him the last sacraments and several times gave him absolution.

From J. Hirgair, January 25, 1916.—The soldiers' occupations change from day to day. They are successively, excavators, wood-cutters, basket-makers, cooks, road-builders, nurses, hospital-attendants, etc. Many spend their leisure moments in making objects of art, rings, medals, etc. At the time of writing, crucifixes were in vogue, and all agree that that is the best souvenir of the war. Even those who show no regard for the Holy Name are in keen competition with their neighbors. Not everyone is a masterpiece, but greater care could not be given by the individual artists.

The metal used is the aluminum fuse from German shells. Many times the Jesuit's crucifix was borrowed to serve as a model for the war artists. The crucifixes are sent by the soldiers to friends at home or elsewhere.

IRELAND. *Clongowes Boys at the Front.*—Figures have recently been published showing the number of past students of Clongowes, who have "done their bit" in the present war. From these it appears that the total number of old Clongowians in the naval and military services at the outbreak of the war or joining subsequently was 417. No less than 29 of these have been mentioned in dispatches. The Clongowes Roll of Honor comprises names of 16 killed in action, 5 who died on active service, 3 missing, 9 prisoners of war and 59 wounded.

ITALY.—News from Italy, December 17, reports the following figures of Ours serving in the army: By Provinces: Roman, 46; Neapolitan, 36; Sicilian, 16; Turin, 26; Venetian, 43; total, 167, of whom 26 are priests, 101 scholastics, and 40 lay-brothers.

AUSTRALIA. *The Work of Retreats* is extending very much and we have to refuse very many. The majority of clergy retreats in Eastern Australia are given by Ours. Our retreats are given as far away as Western Australia (2,500 miles) and New Zealand (1,200 miles) where six of Ours were occupied last Christmas. A mission staff would find an immense field in Australia and we are living in hopes of having one some day. Our Fathers are in great demand for retreats throughout Australia, Tasmania and New Zealand, and outside of the college vacation times, the parishes are of necessity called upon to supply men to give them.

Adelaide.—Rev. Father Coleman, S. J., who left some time ago as military chaplain to the Australian troops has returned to Australia owing to a breakdown in health.

The Parish of Loowong, Brisbane, which was offered to our Fathers by His Grace, the Archbishop of Brisbane, some time ago, was occupied by us at Easter.

Melbourne. Xavier College, Kew, is in a flourishing condition, its numbers being well kept up in spite of bad seasons and war troubles. The number of pupils last year was 238 about half of whom were boarders and the school has almost reached the limit of comfortable accommodation.

The successes of recent years have been, on the whole, maintained. At the last public examinations the school gained third place in the State in the number of high distinctions, the schools which beat us having more than twice as many pupils to draw from. We also won the third of twenty Government scholarships open to all non-Government schools, giving a free university course to the winners. The higher schools of Victoria, with few exceptions, are under the control of denominational bodies and firmly united in opposition to the encroachment of the State in education. The whole of the schools, however, are controlled by a Schools' Board, consisting of the State Director of Education as ex-officio President, and representatives of the university and various other bodies. The appointments are made by the Government, and since the establishment of the Board, the Rector of the Xavier College has been the sole representative of the interests of the Catholic primary and secondary schools. For the past year the Rector, Father O'Dwyer, was Vice-President of the Board.

The Science Laboratories, recently built, have justified their existence by the good work done in them, although the expense of equipment and the difficulty of finding properly trained teachers amongst Ours is an obstacle to better

work. A particular advantage attached to a solid science course is that the boys who get senior honors in physics and chemistry are dispensed from a portion of the "first year" medical course at the university. Our boys have been able to profit by this.

The teaching staff consists, at present, of eight Fathers, seven scholastics and some secular masters, whilst there is work for more if they could be had.

The old Xaverians' Association has a large membership, and is very helpful to the school, as it has many members who occupy prominent positions in the State and many who are very devoted in all that concerns the interests of the School. They have helped in the building of the Laboratories, and have built a fine boat-shed on the river and equipped it with racing eights and fours and pleasure boats, so making it possible for us to join in the rowing contests with the five other great public schools. They had arranged also for the construction of a large swimming bath in the college grounds, but the scheme fell through owing to the war.

Over two hundred old boys have enlisted for active service with the Australian British and French forces and eight or nine of them have died in service.

A branch of the Catholic Federation was established in the school last year, and the school branch of the St. Vincent de Paul Society does much good work for the poor of our parishes in the neighborhood, the home of the Little Sisters of the Poor and the Orphanages. The boys themselves supply the funds. They arrange for charity sermons through the year and promote entertainments to which they invite their friends. The Archbishop of Melbourne in his address to the general public meeting of the Society last year singled out the Xavier boys with words of warm praise for their spirit, saying that they would make their mark anywhere and would be of great help to the Church.

North Sydney. St Aloysius' College.—In the recent examinations for the Leaving Certificate, all those presented, passed. Two secured the entrance examination to the university and the exhibitions tenable there. The complete results have not yet been published. In the intermediate examination three boys were successful.

The Old Boys have founded a Frank Bauer Memorial to perpetuate the memory of F. Bauer the reorganizer of the O. B. Union who died at Gallipoli.

The past and present students sent a cheque for £200 to the Australia Day Fund; £40 and a chalice towards the furnishing and construction of a Catholic tent at Casula Camp; and about £90 to the Mater Misericordiae Hospital to cover in a balcony for the wounded soldiers.

About 100 names are on the college honor roll. Unfortunately we have not been able to obtain the names of many

more who have joined the expeditionary forces. We have had more than our share of killed and wounded. Our senior and junior cadets, who now number over 100, have been very active during this military year. The intersectional competition will be held in May and June when we hope to come out in flying colors.

The school roll is rapidly nearing 200 and has already far surpassed the floweriest days of St. Aloysius.

Sydney. Riverview College.—The Annual Speech Day proceedings took place at the college on Friday, December 10, under the Presidency of Dr. Kelly, Archbishop of Sydney, and in presence of very large numbers of parents and friends. Amongs those present were Mr. H. Hoyle, Minister for Railways and Very Rev. M. J. O'Reilly, Principal of St. John's College in the University. The Premier and several members of the Ministry and Senator Keating sent apologies for their absence.

Dr. Kelly said that criticism where it was deserved had its value and he hoped the references made by the prefect of studies to the overloading of the syllabus would have the careful attention of the powers that be. In a place like Riverview there were ingrained the great principles of Catholic education. The boys had the benefit of the practically perfect system of Jesuit education; a system that was largely based on the study of the classics, the most perfect expression of human thought. Riverview was an important part of their Catholic education scheme in New South Wales. That system was self-supporting; it took no state aid because it loved its faith above every other thing in the world.

Mr. Hoyle also spoke, and after the Rector, Rev. Father Gartlan had replied, his Grace the Archbishop distributed the prizes.

The War.—The *Daily Telegraph* for October 8 published a letter from Rev. P. Tighe, S. J., (who left sometime ago as chaplain), under the heading of "The Bonzer Priest." The name was given, as the following extract shows, to Rev. Father Hearne, S. J., Captain Chaplain, who was sometime Minister at Riverview:–

"The latest news of Father Hearne. S. J., is that he had been seriously ill, and was in a hospital in Alexandria. He recovered, and went once more to the front, where he is at present.

A Presbyterian soldier told me an incident in connection with the "bonzer priest" the other day. An engagement was at its height when a soldier came from the front asking for a priest to attend a poor fellow whose legs had just been shot off. Father Hearne started for the firing line and ran a mile over most difficult country. Bullets and bombs were flying about and falling fast; still he reached the dying soldier in safety and did all that was possible for him. Then

Father Hearne returned once more through the shower of bullets and shell. He received a great ovation from officers and men and he deserved it.

Another fact which shows how fearless or careless, men become. Father Hearne used to go down with the other officers to the beach each morning for a bath. Of course, there were shells falling fast, but after all one must have a dip. It seems to me that this was done to give the men confidence."

Riverview boys at the front up to November, 1915, numbered 158, of whom 7 had been killed, 10 wounded, 1 missing and 1 a prisoner in Germany. In one of the training camps at National Park, Sydney, by a strange coincidence it was found that a six-inch gun was served by a section composed entirely of old boys of Riverview.

In the recent examinations for the Leaving Certificate, three boys presented themselves from Riverview and all three passed and each secured the exhibition which entitles them to the full university course free of cost.

In the intermediate examination seven were successful.

Rev. Father Healy, S. J., who returned from India last October, was attached to St. Mary's Parish of North Sydney, where he took a prominent part in the various phases of parish work. Towards the end of January, he delivered a lecture entitled "Christ Known and Unknown" to the members of the Catholic Federation at the Federation Rooms, Sydney. The President of the New South Wales Catholic Federation was in the chair and an enormous number of prominent Federationists was present.

On February 2, at the school of Arts, North Sydney, he gave a most interesting public lecture on India, with special reference to the Catholic church of the XVI century. In the words of the *Northern Suburbs Chronicle*, Rev. Father Healy, S. J., gave one of the brightest and most entertaining lectures ever given in the School of Arts, on "India" to a crowded audience . . . and Rev. Father Corish's face was beaming with satisfaction when the ticket collectors were making up their returns, from which fact I gathered that the financial statement promised to be eminently satisfactory.

Victoria, Hawthorne. Manresa.—The Parish of Hawthorne adjoining our Parish of Richmond forms part of a residential area, the parishioners being in more comfortable circumstances and showing somewhat less activity than their Richmond neighbors. It contains about 2,500 Catholics whose spiritual wants are supplied through 2 churches. The church of the Immaculate Conception, which is the main church, can seat about 1,000. It is a very handsome Gothic building and has been added to recently by the erection of commodious sacristies, carried out in the style of the main building and at great cost owing to the hardness of stone employed. The whole Church and Presbytery are now

lighted with electricity, the fittings having been put in during the year. The small church of St. Joseph, previously used as a school church, is about half a mile away from the Presbytery. Masses are said there on Sundays and First Fridays. It has sitting room for about 200. At the Parish Church are Sodalities for men, women and girls, with weekly meetings. The Confraternities of the Sacred Heart and the Bona Mors are in a flourishing condition and the Hibernian Benefit Society has a strong branch. The branch of the St. Vincent de Paul Society occupies itself with the poor of the parish. There are two primary schools for about 190 children in the district, in the care of the Faithful Companions and secular teachers. The nuns have also a girls' high school which was opened in recent years.

The majority of the boys whose parents are in better circumstances go to Xavier College which is on the borders of the parish. The parish is small in area now, as owing to the great increase in population, three new parishes have been cut off from it for the secular clergy.

St. Ignatius' Church, Richmond, is the centre of a parish of about 10,000 souls with a staff of six Fathers. The people who are mainly of the working and industrial classes, make a generous response to the work that is done for them so that this is considered as one of the best parishes in the country.

There are five primary schools within the parish, in which are 2000 children taught by the Faithful Companions of Jesus (who have also a flourishing high school for girls), the Sisters of Mercy and secular teachers. The schools have been very successful in the public competitions in late years. In 1915 they won seven out of the eight scholarships given to non-state schools. The better boys also can win other scholarships open to all Catholic schools, some of which are held in our colleges.

Connected with the church are sodalities and clubs for all grades. When a boy leaves school at fourteen he can join the St. Aloysius' Club which has weekly meetings for devotions and has its rooms open every evening for games and reading. The meetings are controlled by some of the young men of the parish under the supervision of one of the Fathers. Next comes the St. John Baptist's Club, which is a temperance club with members between 18 and 23 years of age. Then follows the men's club, with rooms near the church, tennis-courts and a bowling green. The boys and young men have their cricket, football and running teams supported by their clubs.

The main schools of the parish are of recent construction and are well equipped. With them goes the parish hall, the centre of the social life of the parish, in which moving pictures, plays and concerts are given for the support of the schools, under the management of the parish committee.

The women have their confraternities and guilds: St. Agnes' Club for young girls, the Children of Mary, the Women's Sodality, the Sewing Guild and Visiting Guild. They have weekly meetings with devotions in the church.

The local branch of the Catholic Federation has 2,000 members whilst the laboring men of the district have been most active with development of a Catholic Workers' Association, called into being by an attack made recently on the Catholic Federation by the Political Labor Council which controls the labor movement in Australia. The Association, though still only in its early youth, has already done good work in stirring up a Catholic spirit, and is working also for an improvement in the position of Catholics in educational matters. It has invited some of Ours to give lectures to different branches on social questions, and opened up a new field of excellent work in which it is hoped that more of Ours will interest themselves. The question of retreats for workmen is being raised by the men themselves and we should find in them the nucleus of the great work that belongs to the Society. The difficulty of freeing men from other necessary work recurs here as everywhere else, for we are cramped on all sides.

For the support of the poor, of whom there are very many in the parish, a branch of the St. Vincent de Paul Society is working. Beside this the Hibernian Benefit Society is well established with about 700 members.

The devotion of the people finds many outlets. Daily mass and communion are well frequented, the average number of holy communions through the year being about 400 a day. On occasions, as when last year a novena of masses was said for soldiers now fighting at the front, as many as 25,000 holy communions were distributed. Quite recently, 1 500 of the school children sang at a requiem for the soldiers, before a vast congregation. The blessing of the babies is a very popular institution, though, like them, it is in its infancy also. Last year, one Sunday afternoon hundreds of proud mothers came to the church with their little ones for the simple service. The month of the Sacred Heart is observed, great numbers coming to morning mass and communion, again to sermon and devotions in the evening.

With increase of numbers in the parish, the need of other churches is felt. A chapel of ease was opened at Burnley in 1900 and now is filled at each of the three Sunday masses. Recently a house and some ground near the church were bought to serve as a residence for two Fathers, when they are available, for the whole mission is handicapped by want of men.

BALTIMORE. *Echoes From The Novena Of Grace.*—Still another Novena of Grace has passed into history at St. Ignatius' Church, attended, as it has always been, with a wonderful display of fervor and devotion by the many clients of St. Francis Xavier. "Why is it," asked a casual visitor

at one of the exercises, "that this Novena draws such vast throngs in this city and is crowned with such wonderful success? Explain the reason to me." The only reply seems to be that this mighty chorus of prayer is most pleasing to God and in His goodness He is moved to grant through St. Francis Xavier's intercession the heartfelt pleadings of his suppliant children. With the memory of favors granted in former years most return again with new requests, bringing too, new clients who have learned to expect some help by means of prayer. And so each year the numbers grow. Nine exercises were held each weekday and seven on Sundays. This year there was a notable increase over last year, especially at the noon day and six-fifteen services. That a true estimate of those in attendance might be made an actual count was made on the last day of the Novena, Sunday, March 12th. The following was the count of those present: ten o'clock, (2 exercises), 1,765; eleven o'clock, 600; four o'clock, (2 exercises), 3,679; eight o'clock, (2 exercises), 3'030; day's total attendance, 9,074. During the nine days 5,565 confessions were heard and 7,000 communions were distributed.

That a correct estimate might be obtained of the number making the Novena in the fifteen other city churches, which held the exercises, a Catholic young man connected with one of our daily papers obtained correct figures from each pastor about the average daily attendance in his church and the total was found to be fifteen thousand; this with the nine thousand who made the Novena in St. Ignatius' showed that 24,000 was the daily attendance in the city of Baltimore.

BOSTON. *Boston College. Alumni Sodality. The Annual Retreat.*—The retreat is the crowning feature of our Sodality life, the most significant event in our calendar. It goes without saying, that the attendance was large, in fact it was observed that more were present at the final exercises than had gathered on such an occasion for many years. We were sorry that Father Becker's duties prevented him from joining with us at breakfast. We had a few nice things to say to him. It is a commonplace to assert that our retreats have always been conducted on high levels. Father Becker's conferences were, as were the others, intellectual, scholarly, stimulating and spiritual in the extreme. They had, besides, a special charm and value and power of their own. It was a memorable retreat. We wish to express to him our deep appreciation of this season of untold spiritual profit, for the new insight, the firmer grasp, the clearer view which he gave us. We were privileged indeed to have sat under his teaching.—*Monthly Bulletin.*

CANADA. *Notes.*—The Scholasticate of the Immaculate Conception has recently been completely equipped with electric lights.

The Loyola College *Annual* for 1915-16 has evoked many well-deserved encomiums. The college expects shortly to move from Drummond street to its magnificent new home in West Montreal.

Father E. J. Devine from whose interesting pen several books have already issued, has lately published in separate pamphlets, the lives of five of the early Jesuit missionaries of Canada.

Father Louis Lalande, the distinguished writer, lecturer and pulpit orator, preached the Lent in New Orleans, and is now engaged in giving missions and retreats in different parts of the United States. His latest book "Causons" like his others has met with great success.

Father F. X. Bellavance has succeeded Father T. Hudon, as Rector of Edmonton.

Father A. Proulx is Socius to Rev. Father Provincial.

COLORADO. *New Mexico Mission. Bishop Schuler's, S. J., Diocese, El Paso, Texas.*—The Bishopric of El Paso was canonically erected March 3, 1914, by a Decree of the late Holy Father, Pius X. It is made up of parts of the dioceses of Dallas, San Antonio and Tucson, and embraces about 110,000 square miles of territory, being nearly equal in area to the whole of England, Ireland and Scotland. It comprises the Counties of El Paso, Culberson, Presidio, Jeff Davis, Brewster, Terrell, Pecos, Crane, Ward, Loving, Winkler, Ector, Andrews and Gates, in the State of Texas, and the Counties of Grant, Luna, Dona Ana, Otero, Eddy and part of Sierra, in the State of New Mexico.

It has a reputed Catholic population of some 62,000 people, namely, about 2,000 adult Americans, or English-speaking people, and 60,000 Mexicans, the latter, no doubt, were all baptised in the Church, and perhaps confirmed also, but, it goes without saying, that not more than one-fifth of them are practical Catholics. If the good Bishop can gather the other four-fifths, or 50,000, of them, within the pale of religion and civilization he will be doing a great work.

There are 22 churches with resident priests, having 64 missions and 45 stations connected with them. Academies for the education of girls are located at El Paso, Las Cruces and Silver City, N. M., having an attendance of about 400 pupils. Besides these academies there are 9 parish schools with some 1,600 scholars, making a total of 2,000 children under Catholic care. Of course, some 1,500 or more of these are Mexicans. There are Catholic hospitals under the direction of Sisters of Charity, Sisters of Mercy and Sisters of St. Francis, respectively, at El Paso, Silver City, and Carlsbad, N. M. These institutions cared for some 1,600 patients during last year. There are 33 priests in the entire diocese, of these 16 are secular priests, 12 are Jesuits and 3 are Franciscans, and 2 Oblate Fathers. Forty-seven Sisters of Loretto are engaged in educational work in El Paso and

Las Cruces. Fifteen Sisters of Charity are in charge of Hotel Dieu. Nine Sisters of the Incarnate Word teach school at Marfa, 7 Sisters of Mercy have charge of the hospital at Silver City, with 7 Sisters of St. Joseph in the school. Sisters of Mercy from Stanton, Diocese of San Antonio, have charge of the school at Pecos. In all, about 85 members of different Sisterhoods are engaged in the various educational and charitable works of the new diocese.—*The Record, Jan., 1916.*

Georgetown University. *Cardinal O'Connelll at Alumni Banquet in Boston.*—On Saturday evening, February 26, 1916, the Georgetown University Club of New England celebrated its tenth anniversary. The observance took the form of a dinner at the Hotel Bellevue, in Boston, attended by 125 persons, and preceded by a reception to Cardinal O'Connell, the guest of honor.

Seldom has there been a Georgetown banquet anywhere adorned by more eloquent enthusiasm or by a more notable gathering of distinguished men. His Eminence occupied the place of honor at the banquet table, next to whom sat Rev. Alphonsus J. Donlon, S. J., President of Georgetown University.

His Eminence Cardinal O'Connell, Archbishop of Boston, arrived at the conclusion of the business meeting and was escorted to the dining room by the retiring president of the New England Alumni Association of Georgetown University, who, on behalf of the gathering, made an address of welcome to the Cardinal.

On arising to reply, His Eminence was enthusiastically applauded and was given the college cheer. He made an interesting address, in the course of which he thanked the club for its courtesy in sending him an invitation to attend its reunion. In the course of his speech Cardinal O'Connell said:

"Let me say that I envy you, in a way, your alumni. I wanted very much to go to Georgetown. The great college of Georgetown is the oldest of the Catholic colleges for English speaking people in the United States, and began with very promising and ennobling prestige."

Then the Cardinal gave a history of the founding of the college by the then vicar apostolic, Father Carroll, afterwards Bishop Carroll, who called a meeting of the clergy, and some gentlemen of Maryland, and urged the necessity of a school for young Catholics. The Cardinal said that those who opposed the starting of the project for fear of offending their Protestant neighbors, were the very ones who afterwards urged Bishop Carroll not to delay longer the building of the structure.

"He foresaw that our true strength will not be in numbers," said the Cardinal, "but will be in the capacity of our men to present their cause. That requires the highest type of education. And so the great, aristocratic college of

Georgetown came into existence. And here are some of its fruits. It has done noble work."

Here the Cardinal pointed out that some of the members of the club are justices of the supreme and superior courts. He concluded with:

"We have faith in the prophecy of Father Carroll. Georgetown is the first of all his noble assistants. Such colleges as Georgetown not only further the cause of Catholicity, but also of good citizenship. Long live Georgetown."

William G. McKechnie, of Springfield, the toastmaster, on behalf of the alumni, renewed loyalty to the American flag.

The Rev. A. J. Donlon, S. J., president of the University, told of the work done by the college and its hopes for the future. He was received with three cheers and the Georgetown yell.

He paid a glowing tribute to His Eminence, the Cardinal, and spoke appreciatively of the high honor paid to Alma Mater and to her New England club by the presence on the anniversary, of the distinguished Prince of the Church who presides over the great archdiocese of Boston.

The next toast brought forth a masterful eulogy of Georgetown and Georgetown ideals by Judge John B. Madigan, judge of the Supreme Court of Maine. He ascribed a large measure of his success to the training and the inspiration that she had given him.

Postgraduate Sodality Reception.—On Sunday, May 14, 1916, the post-graduate sodalities of the law, medical and dental departments of the University, held their solemn reception of new members in the college chapel.

The solemn services consisted of a sermon by Father Aloysius Brosnan, S. J., professor of Ethics at the college, the blessing of the medals and the questioning of postulants by Rev. Father Alphonsus J. Donlon, rector of the University, the recital of the act of consecration by all the new members, followed by solemn benediction of the most Blessed Sacrament. The whole congregation of men then sang the hymn: "Holy God we praise Thy Name." It was certainly impressive and inspiring to hear this solemn hymn of thanksgiving sung by so large a body of professional students. During the services a string orchestra, composed of college boys, under the direction of Mr. James Dolan, S. J., combined with the organist in rendering a beautiful musical program which added much to the impressiveness of the sacred ceremonies.

One hundred and eighteen new members were received into these sodalities which are doing so much for the spiritual and social welfare of the young men of the University's professional schools. Father Thomas A. Emmet, S. J., prefect of discipline at the college, is director of the law school sodality, while the combined medical and dental schools' sodality is under the direction of Father Francis A. Tondorf,

S. J., lecturer in biology at the Medical school and director of the University's seismological observatory.

Debating Triumphs.—The Philodemic Debating Society scored two noteworthy triumphs in its debates with debaters from other universities.

On February 25, 1916, the Philodemic debaters met representatives from Johns Hopkins' University, Baltimore, Md., on the question: "Resolved, that the President of the United States should be elected for a single six-year term" and by a unanimous decision of the judges, Georgetown was declared the winner.

By a similar unanimous vote Georgetown was awarded first place in its debate between representatives of the Philodemic Society and debaters from the University of Pittsburgh on the question: "Resolved, that an international police force should be established to enforce international treaties and agreements and preserve international peace." The debate was held at Georgetown on March 9, 1916.

Georgetown's Representative at the Peace Contest.—At the recent Peace Oratorical Contest held at the Johns Hopkins' University, for Maryland and the District of Columbia, our representative, Mr. James D. Hishen, '16 of Illinois, came through with second honors. That Georgetown was well represented can easily be seen from the fact that the judges consumed thirty-five minutes in coming to a decision and in the announcement of the chairman of the judges who declared that only by a very narrow margin did Mr. Selhurst, of Loyola College, win the cash prize. Mr. Hishen was declared the alternate for the semi-finals, to be held in the near future in Pennsylvania.

Cardinal Gibbons' Holiday.—On Thursday, May 11th, Georgetown was honored by a visit from his Eminence, Cardinal Gibbons, Archbishop of Baltimore, and the entire college made glad by a holiday graciously granted by his Eminence upon the request of the Senior Committee which waited upon him. His Eminence very kindly consented to say the students' mass at seven o'clock and to distribute holy communion. Nearly the entire student body approached the holy table.

The Cardinal's assistant priests at the mass were the Rector of the University, Rev. A. J. Donlon, S. J., and Rev. John Quirk, S. J. The St. John Berchmans Sanctuary Boys' Society was present in the sanctuary and received holy communion in a body.

Public Defense in Philosophy.—In Gaston Hall on the morning of May 17th was held a public defense in Philosophy by the members of the junior class. Mr. James R. Rea, Jr., of New Jersey first read a paper on "Error," setting forth briefly and plainly the scholastic doctrine on the subject. Immediately following, Mr. William J. Burlee, Jr., of Virginia, defended the entire matter of Epistemology.

Two students proposed difficulties but without a moment's hesitation, Mr. Burlee refuted their contentions against the theses on "Perception of the Senses" and on "Universals', respectively. In addition to the senior class attired in the customary cap and gown, the entire faculty was present, the professor of the class, the Rev. John J. Toohey, S. J., being seated near the defender. Members of the faculty urged very difficult objections. Each time, however, Mr. Burlee handled the questions brilliantly, answering the objections so clearly and so concisely that round after round of applause was accorded him by the delighted audience. In the words of one distinguished educator and professor emeritus of philosophy present, "The defense was the most finished and best conducted of any of its kind I have ever attended."

Georgetown University Concert.—After a lapse of some years, the Choral Society, in conjunction with the Mandolin Club of the university, gave a splendid concert in Gaston Hall on the evening of May 19. Under the guidance of Mr. James H. Dolan, S. J., moderator of the Mandolin Club and under the leadership of Dr. Leopold Glushak, director of the Choral Society, most of the success of this undertaking was effected.

A very appreciative audience attended and showed by continued applause the real success attained by the entertainment. That this may prove to be the beginning of renewed efforts in this department of university activity is the sincere wish of all interested in Georgetown.

Seismological Notes.—Apropos of his publication of Seismological Notes, Father Francis Tondorf, director of the Georgetown Seismological Observatory, received the following communication from Dr. Kloz, chief seismologist at the Dominion Observatory, Ottawa, Canada:

DEPARTMENT OF THE INTERIOR.
DOMINION ASTRONOMICAL OBSERVATORY,
OTTAWA, CANADA, February 18, 1916.

DR. F. A. TONDORF, S. J.,
Georgetown University, Washington, D. C.

DEAR DR. TONDORF:

I am very glad that you are publishing Seismological notes—the more the better and the sooner available the more useful to seismologists. If our seismograms were always as we want them with the phases shown decently, it would greatly simplify our work of location, but Mother Earth has her own way of doing things and shaking things up. Frequently before she is through with the first shake she does it again for no earthly reason apparently than to confuse us poor decipherers. Were it given to us to teach her—but it would be rather unfilial to teach our Mother—we would teach her to write a clear Spencerian hand, that he who runs may read.

However, you are doing good work to keep us posted on what you and the press hear of earthquakes.

Yours sincerely,
OTTO KLOZ.

The purpose of Father Tondorf's Seismological Notes is given in the April number of the *Teachers' Review* (Vol. VII, No. 2). We add it here to interest Ours in this work for the advancement of this science:

Seismological Work Among Ours.—In the course of the proceedings of Section II of the Second Pan-American Scientific Congress, convened at Washington during the week of December 27, 1915, it was a matter of deep concern to all parties interested that researches in the Americas along the lines of seismology were so restricted. The fewness of the papers read or presented by title bearing on this subject clearly indicated a lack of cooperation on the part of educational and governmental institutions.

This was all the more lamented in view of the suspension of activities on the other side of the Atlantic, unavoidable because of existing war conditions. Ours in attendance upon this convention could not be blinded to the fact that our opportunities in this field of research are strikingly exceptional both as regards the number of established stations, their equipment and superior location. WHAT is being accomplished at these centers?

To the knowledge of the writer no more than six or seven of a chain of well nigh thirty observatories are active in despatching reports, be they special, monthly or yearly, of earthquakes recorded. Unfortunately the valuable data inscribed upon these seismic charts, detailing the most minute tiltings and movements of the Earth's crust, are ruthlessly pigeon-holed away in the archives of oblivion. And the value of these data is universally recognized. They are the lodestones pointing out the epicenters from which earth movements radiate.

They wed seismographer, geologist and volcanist into one close bond of investigation into the life history of Mother Earth. These tracings are unquestionably the Alphabet which will, in due season, spell out the tomes which one day will grace the book-shelves of every student in seismology. The labor entailed in deciphering these scratchings is admittedly tedious, but the intellectual satisfaction of a work well done, the appreciation of seismologists the world over and the reputation of the Society, stand out as, at least, a small reward. A call to arms would then seem in order. Each and every observatory should make it its serious obligation to publish a monthly report and, where possible, send out special bulletins of individual quakes, bulletins which help materially in checking up the general reports. A yearly report, in pamphlet form, might profitably follow, as in this form the data are more likely to be of permanent record.

To assist seismographers in locating recorded quakes and in plotting isoseismal areas, press dispatches, the logs of battleships and merchant vessels are collected at Georgetown University through the courtesy of the several press agencies, the Navy Department of the United States Hydrographic Bureau and distributed monthly to all observatories anxious for the same. Co-operation in this matter is earnestly solicited. Ours are asked to send to the above named university all newspaper accounts of quakes, local or distant, also all notices of volcanic activities, tidal waves and data of local quakes gathered from reliable sources. Professor McAdie, Chief of the Blue Hill Observatory, Readville, Mass., and president of the Seismological Society of America, in the December issue of the Bulletin of the above-named society, comments favorably on the above system of dispatches, recognizing in it the possible birth of a seismological periodical which may serve the same purpose to the seismological as the Astronomische Nachrichten serves the astronomical community. Ours are also advised that, in virtue of a recent ruling of Congress, the United States Weather Bureau now devotes a section of the *Monthly Weather Review* to Seismology. Reports from all centers are herein published, due credit being given the observer. In case this vehicle of transmission be preferred, it will be generally found quite as efficient and less expensive.

FRANCIS A. TONDORF, S. J.

Georgetown University.

HOLLAND. *Gemert. A correspondent writes, May 10, 1916.*—"I paid a visit to Amsterdam and would I could tell in the compass of a letter all I heard and saw at the Dutch capital and at our college there. Suffice it to say that after three days I returned to the Kasteel a much wiser man, with ideas more exact and concrete regarding the Dutch people in general, and the Catholics and our own in particular. Amsterdam has little in common with any other city I know of except perhaps Venice, on account of its numerous canals and still more numerous bridges, more than 300 of them connecting the thoroughfares. In fact, they call Holland the "Venice of the North". It struck me as a busy and wealthy city. Rich stores, homes, absence of poverty. Nor does it lack much beauty especially at this time when the canal banks are canopied over with the foliage of trees. Its chief boast, I should say, are the National Museums, situated in the vicinity of the college, and the Central R.R. Station, both built by the Catholic architect, Cuypers, who did not fail to make a public profession of faith in the superb mosaics representative of Catholic historic scenes with which he decorated the exterior of the museum.

Amsterdam's total population is about 600,000, of which from 95 to 100,000 is the Catholic quota. We have one

college, that of St. Ignatius, and three churches, two of which form big parishes and the third represents a small mission. The college is newly built according to the latest pattern, and its scientific equipment leaves little to be desired. It is not my fancy playing hides when I say that the style of the building is distinctively American, for the Fathers themselves drew my attention to it before I ventured the remark myself. The institution is a high school, or more correctly, a "gymnasium", as it is called here, which roughly answers to our high school plus freshman and sophomore.

The State in Holland allows little freedom with regard to the programme of studies. There is freedom in the sense that the establishing of private schools is allowed, but no sort of official recognition is given them, and it is notorious that students of these are subjected to particular severity in the public examinations. As this sort of freedom is equivalent to none, the Society in Holland has thought it best to submit to the State control which together with its disadvantages has also its good points. The drawbacks of the system are, first, that our scholastics cannot teach without the State University degree in the particular matter in which they teach. This means that after philosophy our men, instead of doing their regency, are obliged to pursue studies at the university from four to five or six years, and when this is over they enter theology, to begin their teaching only after ordination. Thus at Amsterdam there are actually twenty-one professors of whom all are Fathers, except one, a scholastic, and seven laymen with university degrees. At the same college there are eight scholastics besides the masters, but they are all students at the university, while their college work consists merely in private tutoring and prefecting. It is clear that without solid health such a long stretch of study would easily incapacitate most men, for which reason the medical requirements for admission to the Society in Holland are very vigorous, and recruits are not as numerous as they might otherwise be. Apart from the above considerations, specializing is inevitable in the system, as no one man can easily obtain a degree for each of the branches taught, for instance by one of our regular teachers in America. Since, therefore, there is a change of professor with every change of subject in the school day, no one teacher can be long enough with his boys through the day to exert the quiet but deep influence of the class-room. This must be done to a great extent out of class and is, in fact, done effectively enough.

As for the advantages, the most substantial is that of the subsidy given by the State, which is a matter much to be considered in Holland where wealthy benefactors are not too common, and the Catholic works demanding support are numerous indeed. Thus each professor receives an average salary of 700 florins ($280) a year; while the college itself

as distinct from the faculty is allowed the annual sum of 40,000 fll. ($16,000). Another good point is to be found in the high standard of the instruction given, due to the capability of our university men who rank with State professors and have also a place on the Board of Examiners. The syllabus of instruction of the present university the Fathers find sufficiently reasonable, although the emphasis given to the practical sciences throw classical studies somewhat in the shade.

What most excited my wonder and admiration was to find the Catholics so efficiently organized, not only in what directly pertains to the faith, but also in politics and economics. Though they scarcely constitute a third of the total population of Holland, which is estimated at 6,000,000, yet the Catholic party in Parliament wields a telling power. Strangely enough the Catholic and Protestant parties make common cause against Socialists and Liberals, and thus united they actually make a majority in the Senate. With Protestant aid, Catholics have of recent years, won a generous subsidy for their schools, the establishment of a chair of scholastic philosophy in the State universities, an ambassador to the Holy See, and among other victories, a declaration from the Protestant Queen to the effect that the Catholics are her most loyal subjects. In neutral questions the Catholic party reciprocates the assistance given by the Protestants. But outside of politics less harmory and good feeling exists between the followers of Luther and those of Peter. Of this I had some little experience myself, when out walking through the city. On at least three occasions petty nicknames were shouted out at us by youthful groups of both sexes.

Now for a word concerning our fighting brethren. A large number have fallen at Verdun as was expected—at least eight of them. The last one announced to us being Brother Fredd, beadle of the novices who were housed at Gemert up to September last. He was well-known to us all. You may remember the sad accident on the island of Jersey a little less than a year ago, when eight of our boys were drowned at a fatal excursion, two younger brothers of his were among the hapless youngsters. And so the death list continually rises, and is now at 70 or 72. Examinations will all be over at Gemert by July 15. After that date the Kasteel will practically be a closed house. Most of the scholastics will have returned to their respective provinces or to France, except two or three unfortunate Portuguese who find themselves men without a country by cause of their expulsion from Portugal, when they lost all rights and privileges of Portuguese citizens. They can get no regular pass-port to leave Holland.

INDIA. *Calcutta. The Earliest Printing in India. Printing at Goa and Rachol (1556—1669).*—The Jesuits set up the first press at Goa in 1556. We have the names of 3

printers between 1556 and 1573, *viz.*, Joao Bustamante, S. J. (1556), Joao Quinquenio of Campanid (1561), Joao de Endem (1563), but it is not unlikely that there was another press besides that of the Jesuits. A second Jesuit press was started at Rachol in 1616, which published in the Roman character most of the Konkani books. From 1616 to 1669 the books known to have been published at Goa come from the Jesuits press there.

From 1556 to 1573 we have the titles or descriptions of ten publications; from 1573 to 1616, none; from 1616 to 1669, thirty. Of these 19 are in Portuguese; 19 in Konkani (1 of these being described as Brahmana—Marasta, 1 as Brahmana—Canarin, 1 as Brahmana—Vulgar); 1 is in Ethiopic (Abyssinian), printed with type sent by Pope Urban VIII; 1 in Latin—Chinese, *viz.*, Intorcetta's *Sinarum Scientia politico—moralis* (1667-69), the Chinese part having been published at Quam—chen (China) in 1667, the Latin part at Goa in 1669.

One book, da Orta's *Colloquios*, refers to medicine, four to history, the rest to religion. One work is in 2 volumes; one in three; four are reprints. Jesuit authors are responsible for 29 out of the 40. For one mutilated Konkani *Purana* (Public Library, Goa). which we have not counted above, the place of printing and the author cannot be ascertained. For several other Konkani works it is doubtful whether they were printed; the same for three Kanarese books by Father Cinnamo, S. J.

The first Portuguese *book* printed at Goa was St. Francis Xavier's *Doctrina* (1557); the first Konkani book that issued from Rachol was Fr. Stephens' *Purana* (1616). Da Orta's *Colloquios* (1563) stands 6th in our list, not 2nd or 3rd. The very first publication from the Goa press was a programme containing the Theses in Logic and Natural Science (Physics?) to be defended at a public disputation at Sao Paolo's College (1556). All the keenest intellects of Goa were there, and a Portuguese soldier even came forward to deliver an oration in Greek!

Nearly all these books are now excessively rare; nay rarer in India than in Europe. Copies of only three or four are known to exist at Goa.

Between 1754 and 1821 printing was forbidden at Goa by the Goverment, both to private individuals and religious institutions. The reason does not appear.

PRINTING AT COCHIN (1579—1600).

The first books printed at Cochin must have been Tamil and in the Tamil character. Brother Joao Gonçalves, S. J., made "Malabar" type (1577—79), and Fr. Joao de Faria, S. J., Tamil type. We are led to think that "Malabar" is here synonymous with Tamil, and that, as Brother Gonçalves died in 1579, Father Joao de Faria may have continued his work.

The first books printed were those of Father Henry Henriquez, S. J. who was on the Fishery Coast from 1537 to 1600,

when he died. We have ample materials for his literary labors between 1548 to 1556. He had published in Tamil, before 1600, "a Dictionary, a Confessionary, a Christian Doctrine, the *Flos Sanctorum* [or Lives of Saints] and other writings." (*Pimenta*). Du Jarric adds as printed a grammar and besides a catechism containing the usual prayers, another more ample in the form of a dialogue.

The *Doctrina Christana* (translated into Tamil from Mark Jorge's *Cartilha* and the *Christiano Wanakham* (perhaps the confessionary or prayer-book mentioned above) were printed at the Jesuit College of the Mother of God, Cochin, in 1579. They are the earliest books printed in an Indian vernacular on record; but we have the complete title of only the *Doctrina Christana*, a copy of which is in the Sorbonne University, Paris.

The 3rd Provincial Council of Goa (1586) asked that there should be published: (1) a translation into the vernaculars, among others "Malabar," of a common Portuguese Catechism; (2) a compendium of the Tridentine Catechism; (3) a book of cases of conscience for the native clergy; (4) a confessionary for the laity; (5) a book of sermons or homilies for Sundays and Feastdays to be read to the people, when there was no preaching. Father de Sousa states that, in consequence of Nos. 4 and 5, the Christian Doctrine and the Roman Catechism, were translated by the Jesuits, into "Malabar." This work also seems to have fallen on Father Henriquez.

The 4th Provincial Council of Goa (1592) asked for a catechism for catechumens and decreed the drawing up of a compendium of Christian Doctrine to be translated into the vernaculars. The Synod of Diamper (1599) ordains that a catechism begun by the Metropolitan, Don Aleixo de Menezes be translated into "Malabar." The 5th Provincial Council of Goa (1606), insists on the importance of two catechisms, a smaller one for the catechumens and a larger one for the converts. Probably, the desiderata of the 3rd Provincial Council of Goa (1586) had been met by 1592 or 1599, and the decrees of the 4th and 5th Council may have referred not so much to the Malabar and the Fishery Coast as to the rest of the Ecclesiastical Province.

There is nothing to show that Father Henriquez' Malayalam Grammar, Dictionary and Christian Doctrine were printed; we do not know either whether his (1) Life of Christ, (2) Life of the Blessed Virgin, and (3) Defence of the Divine Law against the fables of the Heathen, all in Tamil, were published. Perhaps they are to be included under "the other writings," which Pimenta says were printed. A copy of 1 and 2 (MSS.?) and of the *Flos Sanctorum* was sent to Rome in 1602 and was kept in the Vatican Library. (*Sotwel.*)

Fra Paolino de S. Bartolomeo's assertion that the *Flos Sanctorum* was printed at Punicael appears to us groundless. All the books mentioned above must have been printed at Cochin.

LATER PRINTING IN MALABAR (1600-1679.)

In 1600, "The Christian Doctrine with the Catechism" had been translated into Badaga (Telugu) by Fathers Melchior Continho and Francis Ricci, Jesuit Missionaries at the Court of Chandragiri, the then residence of the King of Vijayanagar. It was the one used in Salsette (Goa), probably Mark Jorge's *Cartilha*.

By 1612 the following had been printed: "the Catechism of the Bishop of Braga [*i. e.*, Don Aleixo de Menezes, formerly Archbishop of Goa], the big Doctrine and Catechism of the most illustrious Bellarmino, and some lives of Saints; and also the abridgment of Bellarmino's Catechism together with a refutation in the Badaga language of the laws of the Gentiles." The non-Badaga publications are attributed in the same passage to Fathers Goncalo Fernandez and Andrea Buccerio, S. J., of Madura. In 1618, Father de Nobili justifies himself for having changed several words in the Tamil Catechism used on the Coast and approved by the Tribunal of the Inquisition of Goa.

Somehow, the Tamil printing seems to have stopped after 1612; for de Nobili's and Manoel Martins' numerous Tamil writings lay unpublished in 1649 and 1660. In 1660, Father Hyacinth de Magistris then in Italy, was commissioned to bring back Tamil and Grantha (Sanskrit) type. In 1681, Father Thomas, S. J., writes that in the Jesuit library of Tuticorin there were 16 books—and no small ones—printed by the Jesuits "in the language and character of Madura with type made in Europe." Fra Paolino da S. Bartolomeo tells us, however, a century later, that Father Anthony de Proenca's Tamil Dictionary and Father Balthasar da Costa's Tamil Grammar were printed at Ambalacata (Malabar) in 1679 with wooden type cut by Ignatius Aichamoni, a native of Malabar. Can he be trusted in this matter? Has he not confused Ignatius Aichamoni with Ignatius Arcamone, a Neapolitan Jesuit? And can it be shown that de Proenca's Dictionary was printed with wooden type? What type then was used for Father de Nobili's Tamil Catechism printed at Ambalacata in 1672-76? The Very Rev. Father L. Besse, S. J., Trichinopoly, has in his possession a mutilated copy of it. Other works by de Nobili were probably printed at that time. However, we are sure only of de Nobili's Catechism, de Proenca's Dictionary and da Costa's *Arte Tamulica*.

The Danish Missionaries started at Tranquebar in 1712, the first non-Catholic press in the East, and published in 1738, at the request of the Bishop of Mailapur, Father Beschi's *Grammatica latino-tamulica* of the *Kodun* Tamil. No other of Beschi's many writings is known to have been published in the 18th century. Niecamp says under 1736, that there was no printing by the "Romanists" in India, but only at Manila. However, he adds: "A few years ago, they [the Romanists] so to say, re-inaugurated it, by printing

booklets against the Protestants, especially the missionaries of Tranquebar." Where were these printed? Not in Manila, to be sure. At Ambalacata then, or at Pondicherry? But, Pondicherry could not have had a Tamil press yet, we fancy. Were Beschi's *Bedagam Arutel* and *Lutherinattialpu*, both controversial, perhaps printed about that time?

No "Malabar" printing could have been done at Goa or Rachol, nor could any "Kanarese" or Konkani books have come from Vaipicota or even from Ambalacata.

SYRIAC PRINTING AT VAIPICOTA (1602—?)

Vaipicota, near Cranganore, was a seminary for the Syrian clergy directed by the Jesuits from 1584. From 1605 to the middle of 1607, it was shifted to Cranganore and after the capture of Cochin by the Dutch (1663) it was transferred to Ambalacata.

In obedience to the decrees of the 3rd Provincial Council of Goa (1586) the Jesuits translated from Latin into Syriac an exposition of the four Gospels, another of the Pentateuch, the Lives of the Apostles and other Saints, a book on the Sacraments, the Roman Office of our Lady, the exorcisms of St. Ambrose and a Ritual. (*de Sousa*). The Council had asked for a translation into Chaldean (Syriac): 1. of the Roman Missal and Roman Breviary; 2. of those portions of the Roman *Pontificale* and *Sacerdotale* which were necessary for the proper administration of the Sacraments; 3. of portions of other necessary books.

The Synod of Diamper (1599) ordered the New Testament of the Syrians to be corrected according to the Vulgate; and the errors in the Great Breviary, in the Book of Prayers for the Great Fast, in the Treasure of Prayers called *Hudre* and *Gaza*, and in the Office for departed priests to be emended; but the Offices of Advent and of the Nativity were to be torn out and burnt. It was hoped that new breviaries for the Syrian clergy would be printed at St. Peter's, Rome. Further, the rites and ceremonies of the Roman Ceremonial (" forms of baptising, of anointing the sick, of marrying, of Sacramental Absolution with the customary prayers therein, of administering the Holy Sacrament of the Altar, of the exorcisms of the Church for people possessed with the devil, the blessings of holy water, of ashes, of candles and branches, as also the form of burying the dead, old and young, and of reconciling churches and churchyards") were to be translated into Syriac. The Missals were to be expurgated, after which they might be tolerated "until such time as our Lord the Pope shall take some order therein, and there shall be Missals sent by him printed in the Chaldee tongue." Besides, as the Syriac Mass was too long for priests wishing to celebrate daily, Father Francis Roz, S. J., was asked to translate the Roman Mass together with the Roman ceremonies into Syriac; but this Mass was not to be used except for low Masses. It was also Archbishop de Menezes' intention to have the Martyrology translated into Syriac.

The Pope, instead of sending "Chaldean" Missals and Breviaries, preferred to send a press with "Chaldean" type. Father Albert Laertio, S. J., brought it along with him in 1602, and the first book printed was the Ritual, literally translated from the Roman *Ceremoniale*. The Annual Letter of 1604-05 mentions as printed in Syriac the Ritual, the exorcisms and benedictions taken from the Missal. The Missal and the Breviary, expurgated by Archbishop F. Roz, S, J., and augmented *ex Romano*, were expected to see the light soon. In 1605, the priests were obliged to recite the Office of the Blessed Sacrament and its octave, translated into Syriac. A copy of the Ritual, newly printed into Syriac at Vaipicota was sent to the General of the Society in 1606.

The book attributed to Archbishop F. Roz consists of a "Malabar" Christian Doctrine (perhaps a Malayalam translation of Archbishop de Menezes' Catechism, or the Tamil translation to which we referred above), translations of the rites of Baptism, Extreme Unction and Marriage, of Missals, Breviaries, Rituals and other ecclesiastical books. A word for word translation of the Syriac Mass into Latin appears also to be from him. In 1772 Father John Mary Campori, S. J., "translated from Chaldean into Latin the Breviary of the St. Thomas Christians, whence Trigault derived some points on St. Thomas' preaching in China." He also translated from Syriac into Latin the Canticle of Solomon; but Father F. Barretto, S. J., writes in 1645 that it was not printed yet, because there was no press in India. A strange confession, since they were printing in Roman type at Goa. Either alone, or with Archbishop Roz, Campori also compiled an excellent Syro-Chaldean Dictionary (1610), which was still preserved in MSS. in 1779 by the parish-priest of Caturte (Cadaturutta), Malabar.

Father Francis Donati, a Dominican, who was killed by Malabar pirates (1634), wrote in Syriac some things about Holy Scripture, while he was a Missionary at Caturte.

The Vaipicota press cannot have lasted long; certainly not as long as the Vaipicota Seminary, or else its productions should have come down to us. Be that as it may, not a single copy of any of these Syriac publications is fully described by the Jesuit bibliographers. Perhaps, if it was found easier at first to send from Rome a press rather than Syriac books; it was found easier and cheaper by and by to get Syriac books from Rome than to print them on the spot.

In connection with this study we have discovered and compiled a large number of additions to the bibliographies of different Religious Orders, especially as regards our Indian vernaculars. We are now making an effort to secure as many photographic facsimiles as possible of specimens of the earliest printing in India, and we are anxious to receive information and assistance.— *Catholic Herald of India, January 19, 1916.*

St. Xavier's College.—The current year shows 593 University students on the rolls, and 445 pupils attending the school classes: a total of 1,038, as against 1,010, the count for last year. We had 90 boarders.

Ten of our boys passed the Senior Cambridge Local Examination, four securing the school certificate. Two taking first class honors, and one honors in the third class. A. K. Gupta obtained distinction in English, mathematics and history, and T. C. Goswami, distinction in Sanskrit.

Nine were sent up for the Junior examination and of these seven secured a local pass, while two obtained the school certificate. Of the latter, L. Rabeholme took besides, honors in the first class with distinction in arithmetic, English, Latin, French, geography and physical geography; and R. Thompson, honors in the second class with distinction in geography. Nine out of fourteen passed the preliminary examination.

In the Calcutta University examinations we were fairly successful. Twenty-six passed the B. Sc. examination out of forty-five, two taking honors in chemistry and five securing distinctions. Ninety-six were presented for the intermediate Arts examination, and fifty-four passed; fifteen in the first division, twenty-eight in the second and eleven in the third. The result of the intermediate science examination was rather disappointing. Out of sixty-eight candidates sent up, only twenty-seven passed; twenty-four in the first division and three in the second.

In sports we have this year shown to disadvantage, yet this has not been with any discredit to ourselves. The various trophies fought for, were wrested from us after well-contested matches, while the true sporting spirit in which our men accepted their defeats, largely tempers any disappointment at losses sustained. It has not, however, been all defeat. In cricket we won some notable victories over not a few of the leading clubs in Bengal, while in the contest for the Beighton Cup in hockey, it was only in the finals that our boys sustained defeat. The Joint cup, moreover, a trophy much coveted by the juniors, has again this year been won by St. Xavier's.

The general behavior of the boys in each of the departments of the college has been notably good. On this I heartily congratulate them. We have also every reason to be pleased with the level of diligence maintained. In this connection, however, I must again appeal to the parents and guardians of our day scholars—and I do so most earnestly—to aid us more effectively in enforcing the rule of regular attendance and punctuality in coming to school. I would also ask them not to call for their boys before class hours are over, except when real urgency demands this. Experience proves that irregularities of this nature are an effective hindrance to that steady diligence so necessary for progress at school.

Our cadets number 143 and continue to evidence a keenness for volunteering. The colonel has on more than one occasion congratulated them on their smartness and efficiency, and I sincerely thank Capt. G. A. Meade and Lieut. J. O'Connel, whose zealous efforts have won for the company this kind commendation.

It is gratifying to note that of those that have left us, there are some who have readily responded to the needs of the present time and volunteered for the front. Soldier lads from St. Xavier's are now in Mesopotamia and Africa, at the Dardanelles and on the continent of Europe, fighting for the Empire to which they belong. That God may protect them and aid them to do their duty nobly is our earnest prayer.

We feel much indebted to parents and other friends of the college for the continued interest they take in our public sports. The response to our appeal for subscriptions was very generous indeed. The Hon'ble Maharajah Bahadur Sir Prodyot Kumar Tagore, who has once more very kindly presented the Tagore Gold Medal for English composition, and Prince Gholam Mahomed of the Mysore family, to whom we owe the Sir Lawrence Jenkins' Gold Medal for mathematics, have a special claim to our grateful thanks for the kindly concern they give themselves in regard to the progress of our boys.

To Mr. A. Gonet, who has again offered a silver medal for religious instruction, and to Mr. Kheezarhee for scholarship of Rs. 20 our sincere thanks are also due.—*The Xaverian, December 9, 1915.*

Ranchi. The New Seminary.—Perhaps to many readers of the *Herald* it is not known that His Grace has opened a seminary for secular priests at Ranchi. The humble beginnings of this institution would take pages to relate; but, suffice it to say that the foundation for the secular clergy has now been laid, and, may we hope that, in years to come, it will turn out a flourishing institution to supply the much-needed workers in the vineyard of Christ.

The building is a modest yet substantial one; it was begun just before the war, and, as has been the case for years, the generosity of our Belgian benefactors has the largest share in the construction of this building. Already 19 promising youths are prosecuting their studies, of whom 14 are already in theology, and the rest in philosophy; and in two years more we may expect the first fruits of this seminary.

The Irish Christian Brothers may well be proud to know that six of their ex-pupils are in this seminary; and besides a generous crowd is aspiring to the same sacred calling. May they succeed in sending many a soul for this noble end, is our earnest heartfelt prayer.

The staff is a very able one; and at its head stands Rev. Father Piron, S. J., than whom no better man could be

chosen to lay the foundation of the secular clergy of Calcutta. Father Piron's career so far has been nothing else but the history of the foundation of this seminary; and may he live to realize the stability of his noble work is our sincere wish. "Ad multos annos."

The Ordinations came off on Sunday, February 6. Nine received the Minor Orders, and five, the Tonsure. The ceremony, simple yet solemn, was held in the Seminary Chapel; and it was inspiring to see His Grace surrounded by these young clerics, who have chosen the better part.

Here, then, is the beginning of our humble seminary. But, like all other great undertakings for God's glory, we are certain that this "mustard seed" will in time spread its branches far and wide, and provide the arena to form many a zealous soul striving to play its humble part in the extension of the Kingdom of Christ.—*Catholic Herald of India, Febuary 16, 1916.*

Darjeeling. St. Joseph's College, North Point.—Reviewing the school year we are closing to-day, I find it a pleasant task to record before all, the great prosperity of the college. We spent the first months in increasing our accomodation in the space available, till it was filled to its utmost capacity. We tried to put off as long as possible the unpleasant necessity of refusing admission to deserving boys; this however had to be done and a large number of candidates are either waiting to join the school next year, or have been compelled to apply to other institutions. We could accommodate 221 boarders without altering the interior disposition of the buildings. It was not thought advisable to make permanent changes, for the actual increase is partly due to the fact that boys have been prevented from going to England and are expected to leave in greater numbers after the war. Thirteen day-boys were added to the list, bringing the total number on the rolls to 238. This large increase in our numbers testifies, I believe, to the ever-increasing confidence of the parents in the benefits of the educational system of the Jesuits, which has stood the test of, and supplies them with, the experience of centuries. This system seems to be as successful in India as it is in the United Kingdom and in all other countries.

One hundred and forty boys were present at the re-opening in February, and this shows a good and steady progress over previous records.

A Big Mission Field. Father S. Carbery writes as follows to the Catholic Herald of India:

ASSAM, 20th April, 1916.

DEAR MR. EDITOR—Ensconced in a quiet nook in Chota-Nagpore, enjoying, as I thought, the safety that arises from being *out of sight out of mind*, I was rather taken aback when the post one fine morning brought me an order to pack up for Assam. My only idea of Assam was that it was a land

of exile in a distant and desolate corner of India, abounding in Tea, Tigers, Typhoid, Tremblement de terre, Torrential rains and Tribes of men untameable—I seriously thought of getting a cheap coffin to take up with me. If you open the book of Daniel, ch. XIV, v. 32, you will find a case similar to mine. "And the Angel of the Lord said to Habacuc (who was carrying food to reapers in the peaceful field of Judæa at the time): carry the dinner which thou hast into Babylon to Daniel who is in the lions' den. And Habacuc said: Lord I never saw Babylon nor do I know the den. And the Angel of the Lord took him by the top of his head and carried him by the hair of his head and set him in Babylon over the den in the force of the spirit. And Habacuc cried saying: O Daniel, thou servant of God, take the dinner that God hath sent thee." Observe the unceremoniousness of the Angel and the matter-of-factness of Habacuc. Unceremoniousness does not necessarily imply rudeness and indifference to a person's feelings—there are occasions when there is neither time nor need for ceremony—as when a commander cries: up lads and at 'em.

Very many, if not the greater number of imported coolies in Assam, are from Chota-Nagpore, and as we have well nigh 150,000 Christians in that Mission Field, it is inevitable that many Christians are among the garden coolies. Hence the members comprising this Mission are Catholic planters, Government Officials, Railway employees and tea garden coolies. I speak only of my district. The Mission among the hill tribes in Shillong and Raliang, and the flourishing hill-schools of Shillong are out of my reach.

The ground to be covered is fairly considerable. There are two main routes—the Railway line and the River Brahmaputra—from these one must go into the country right and left. From Dhubri (on the Western limit) to Gauhati, it is 165 miles. From Gauti to Dibrugarh 358 miles. From Dibrugarh to Saikhoa Ghat 64 miles—from thence you cross the river to Sadiya, the northeast limit of British Possessions. Now make a comparison—from Calcutta to Gauhati is 470 miles, and in the Mail it takes 20 hours 34 minutes—from Dhubri to Dibrugarh is 523 miles, it takes 32 hours. A neat little Mission Field! There are besides 4 branch lines, totaling 89 miles. Along the river is slower work. Starting from Gauhati at 3.30 P. M., you reach Dibrugarh at noon on the 4th day. If I was free to run to the various places as time and opportunity occurred, it would still be a difficult job—but I must write and announce myself and await a reply. Some don't reply, they were away when my letter came. Some reply: come on. Same say: not that day—I'll be away; house full; sickness in the house and so forth. I don't mean to insinuate that these are hollow excuses—in most cases they are genuine—for the planters as a rule are gentlemanly, hospitable and willing to give their garden coolies

the opportunity of seeing their priest. Some have built a little chapel for their people—a simple hut but quite good enough for the purpose. Some few even pay the catechist —I pay the rest with the help of Catholic planters in the Dibrugarh district. You will understand from the above that it is not so easy to organize a tour as in our dear old Mission of Chota-Nagpore.

Bombay Statistics.—Some idea of what the Church has done for education in India can be gathered from statistics recently published in the Bombay *Examiner.* Though but seven out of every hundred people of India can read and write, one out of every four Christian Indians can do so, and in Bombay half the Christians know the three R's. The total Catholic population of Bombay Island is 45,534, leaving 11,821 for other denominations. The Catholic children between six and fifteen years of age number about 5,000. In 1915 by actual count 4,039 of these children were attending Catholic schools. As accommodations are more than sufficient for all the Catholic children of Bombay, 2,170 pagan boys and girls are also educated by Catholic teachers. Apropos of the church's age-old civilizing activities in India, the *Examiner* also quotes interesting statistics about the earliest printing presses to be set up there. The Jesuits of Goa got out ten publications between 1556 and 1573, and from 1616 to 1669, thirty.—*America.*

MANGALORE. *St. Aloysius College. Annual Report 1914-1915.*—The total number of students on the roll at the close of the academic year was 1510. This means an increase of 114 on the 1396 of the preceding year. The total was made up of 242 students in the College Department, 292 in the High School Department, 367 in the Lower Secondary Department and 609 in the Primary Department. The average daily attendance was 1431.9.

It need hardly be said that the number of students in the College Department would have stood much higher but for our adherence to the regulations laid down by the University regarding admission to the Intermediate course. Not a few applicants, strongly supported by relatives or patrons, may have felt that we were unnecessarily rigid and perhaps even unsympathetic. We may assure them that any unwise relaxation on our part in this matter, however gratifying to the candidate at the moment, would in the long run be surely harmful to his real interests. It is much better for him to ensure future success by thoroughly equipping himself in the High School than to flounder hopelessly in the College Department.

We likewise regret to record the death of Mr. Ramakrishnaya, who had been our Canarese Pundit from the inception of the College and counted 36 years of teaching. He was sincerely devoted to his work and was much loved by his pupils, who, we are glad to learn, are subscribing towards

the foundation of a prize to be known as the 'The Ramakrishnaya Prize.'' Yet another loss was sustained by the staff in the death of Mr. K. V. Govindan Nayar, who was teacher of Commercial Subjects. He was a gold medallist and holder of a diploma in the subjects he taught.

To the losses from death must be added those resulting from the departure of three other members of the staff. Rev. Father Chiappi and Rev. Father Rondano are at present serving in the Bombay Mission, the former professor of Science at St. Mary's, Mazagon, and the latter as missionary at Igatpuri. We look forward to the day when they will be able to return to Mangalore. We have also been deprived of the services of Rev. Father B. Rosario, one of our professors for nearly 20 years, whom failing health has compelled to take up lighter work at Cannanore.

The staff, however, has been strengthened by the following additions: Mr. U. Mudalugiri Nayak, B. A. (Houours), Mr. S. Silva, B. A., Mr. J. L. D'Souza, B. A., and Mr. T. V. Subramania Iyer, Commercial Instructor. Mr. A. Venkat Rao, B. A., has returned from the Teachers' College, Saidapet, having qualified for the L. T. degree. Mr. J. Tellis, B. A., who is undergoing training in the same College, is expected in April next. Were it not for the war, we should have had the pleasure of seeing our staff strengthened by new arrivals from Europe. As things are, we can only hope for a speedy realization of what must still remain a cherished desire.

We have also to record that His Excellency, the Governor of Madras, was pleased in October last to nominate the Principal of this College to be an Ordinary Fellow of the University of Madras.

Public Examinations.—For the Public Examination of the Secondary School Leaving Certificate we presented 70 candidates out of a class of 72. Of these 30 have joined the Intermediate class of our College and a few others have secured admission in Intermediate classes elsewhere.

For the Intermediate Examination 76 students were examined, of whom 20 passed, 7 in the First Class and 13 in the Second. Altogether 15 distinctions in the various subjects were to the credit of the successful candidates.

In the B. A. (Pass) Degree Examination Part I (English Language and Literature) 16 were examined, of whom 9 passed. In Part II Group i (Mathematics) we presented 4 and passed 1. In Group V (History and Economics) out of the 15 that were examined 12 passed. Three more candidates who chose to appear as private students were likewise successful.

IRELAND. *Father H. Browne's Lecture in the United States.*—The annual address at the meeting of the Classical Association of the Middle West was given this year by the

well-known Greek scholar and archæologist, the Rev. Henry Browne, S. J., Professor of Greek in the National University of Ireland. He was likewise invited to address the Classical Faculties of the Chicago and Illinois Universities. In dealing with the influence of Greek upon modern music, he detected clear evidences of a Greek origin in the liturgical melodies of the plain chant. The experiments he himself had made on the melodic interpretation of Greek choral rhythms was the particular subject of his lectures at the universities. Father Browne is at present making a short tour in the Atlantic States and the Middle West, with a view to reporting upon the place of museums or archæological collections in the educational system of America. A Committee of the British Association for the Advancement of Science has been engaged for three years in seeking world-wide information on this subject. As a representative of the Classical Faculty of the National University of Ireland, the Reverend Professor was definitely requested, on joining the committee, to confine his attention to classical and literary education. He has labored to promote reformed methods of classical study in Ireland and has appealed to the various classical associations to develop the archæological side of teaching, believing that this will be the most potent factor in deepening and widening popular interest in classical learning, which has fallen into disrepute in so many places.

JAMAICA. *Impressions of Jamaica.*—My first view of Jamaica was at 6 o'clock on January 3rd, when I came up on deck from my cabin. We had left New York mantled in snow and sleet, and the first land seen at close range was Jamaica's beautiful mountains covered with rich tropical vegetation. Range after range seemed to roll now in parallel lines, now in confusion. These were in places long and graceful, then again abrupt and precipitous, and the whole was fringed by the long line of white foam which, formed as if by magic by the blue sea, stretched on as far as the eye could reach along the curving shore. From the first glimpse of this charmed land of sunshine I was glad that I had come. Getting here from the winter of New York is like dropping into another world. Everything is different, in climate, vegetation, habits, but one thing seems the same: the kindness and warm welcome from those it has been my privilege to meet—and I have met many—reminds me of the courtesy and affection of friends in the States. Everywhere the greeting is cordial and open-hearted, and everyone is anxious that the stranger of yesterday may feel that his coming is a favor and his departure to be followed by regrets. This, at least, has been my impression from the moment the courteous officers rapidly inspected my pass-port up to the present moment, and there is no doubt in my mind that it will be so to the end of my too brief visit. My mission work at the Cathedral in Kingston has been most consoling. To

preach in such a magnificent edifice is a privilege. It comes upon one with some of the surprise that the sight of the mountains did the last morning from the deck of the vessel. It is a great tribute to the zeal of His Lordship the Bishop and a proof of the generosity of his flock. It was gratifying, though not surprising, to find the same intelligent response at the services in the Cathedral as is given to missionary efforts in our larger churches in the States. The piety of the people, their evident earnestness at the various exercises, their intelligent grasp of the truths propounded and their silent but manifest determination to avail themselves to the full of their spiritual opportunities, though, as I have said, not a surprise, are to those conducting the exercises, a supreme satisfaction.

One is impressed by the utility of the work done by religion in Kingston. I do not mean the fruit so much on individual lives—these are always uplifted by the practice of religion rightly understood—but the benefit which results to the community at large from the inculcation and acceptance of religious faith. It is ever true in any community that its safeguard against abuses, its chief force for law and order, more effective by far than the most efficient police force—a great bulwark against greed and dishonesty, is the permeation of the life of the people high and low with religious convictions. This influence, I conceive, is one of the benefits being conferred upon the community in Jamaica by the zeal of the ministers of religion, and this work is going on, it seems to me, with marked success to-day in this beautiful southern home; and long may it continue to bless this land of sunshine.—*Catholic Opinion*, *Feb.*, *1916*.

St. Mary's, *Above Rocks*, *Corner-Stone Laying*.—The laying of the corner-stone of the church of the Blessed Virgin Mary, at Above Rocks, St. Catherine, took place on Sunday, March 26th, in the presence of a large and representative gathering of Catholics from different parts of the parish as well as from Kingston and St. Andrew.

His Lordship Bishop Collins said High Mass at 10 A. M., and the ceremony of laying the foundation stone took place at noon.

After the usual pontifical blessing and ceremonial, the Bishop, followed by the priests and acolytes, proceeded to the spot where the altar will stand in the completed church and blessed it. Returning, he blessed the corner-stone and the Litany of the Saints was recited.

The Hon. A. A. Fleming laid the stone, and the Rev. Maurice E. Prendergast preached the sermon. He took the text from Deuteronomy, 12th chapter, 11th verse: "Do not fear to dwell in the place which the Lord your God shall choose. that His name may be therein. Thither shall you bring all the things that I command; Holocausts and victims and tithes, and whatsoever is choicest of the things which you have vowed to the Lord."

In the new corner-stone was placed the usual document and little statuettes of the Sacred Heart of Jesus, the Blessed Virgin Mary, and St. Joseph.

The document which was placed in the stone read as follows:

"On Sunday, the 26th day of March, in the year of Our Lord 1916, being the 3rd Sunday of Lent, of that year; in the Pontificate of His Holiness Benedict XV, Pope; in the reign of His Most Excellent Majesty, George V, by the Grace of God, and of the United Kingdom of Great Britain and Ireland, and of all the British Dominions beyond the seas, King, Emperor of India; His Lordship John J. Collins, S. J., D. D.. Bishop of Antiphelos, Vicar Apostolic of Jamaica; the Very Rev. W. F. O'Hare, S. J., Superior of the Jesuit Missions of Jamaica; the Rev. Francis H. Kreis, Pastor of the Above Rocks Mission; His Excellency Brigadier General Sir William Henry Manning, K.C.M.G., C.B., Captain-General and Governor-in-Chief of the Island of Jamaica and its dependencies; the Hon. George McGrath, Custos of St. Catherine; the Hon. A. A. Fleming being the elected member for St. Catherine; in the presence of a large concourse of the faithful, the corner-stone of this sacred edifice, the third dedicated on this spot to the Blessed Virgin Mary, was solemnly blessed by His Lordship Bishop Collins and laid by the Hon. A. A. Fleming."

JERSEY CITY. *St. Peter's Church. The Great Novena of Grace.*—The Novena of Grace, in honor of St. Francis Xavier, apostle of the Indies, has come and gone.

Thirteen thousand leaflets, containing the schedule of services, were distributed. The prayers for the Novena were not distributed.

Great expectations heralded its approach and great things were predicted of it, but it is safe to say that no one dreamed it would reach the proportions it did, or accomplish the wonderful results in the souls of thousands which it did accomplish.

There were five services daily, all crowded, three in the morning, two in the afternoon. The evening service was attended by something over 2,000, filling the upper and lower church, sanctuaries and aisles.

The Novena mass at 6.30, on Sundays at 7, began with an attendance of 400, and grew daily until the closing morning, March 12, feast of the canonization of St. Ignatius and St. Francis Xavier; the 7 o'clock mass was so crowded with women that the lower church had to be opened, and another mass started there.

Four fathers gave communion in the upper church, commencing with the mass, and ending at the last Gospel.

At 8 in the upper church we had men only. The church was crowded. Over 1,150 men received communion that

morning. In the lower church at 8 some 1,200 children received. During the Novena, according to the sacristan who counts the number of particles in the ciboriums, 11,250 communions were distributed in this church, and this does not include the thousands who received in their own parish church, many daily.

The number of confessions was very great. We have not the figures. Confessions were heard daily after every service.

Our beautiful shrines of St. Francis Xavier were much admired, and were a great attraction to the faithful and an aid to their devotion. All through the Novena the generous offerings of the faithful kept them filled with cut flowers.

The petition boxes were kept full of petitions, and the urn upon the shrines before the relics was always filled with them.

These petitions were not read, but burned after being on the shrine.

The little booth for religious articles offered the people the opportunity of getting beads, crucifixes, and especially the medals and statues of St. Francis Xavier, made especially for this Novena, and after the 4 o'clock afternoon service and the evening service the fathers were kept busy blessing these articles.

The solemn closing of the Novena took place at 7.30 on the evening of March 12, and was a sight long to be remembered. At 7 every seat in the church, the aisles, and every place where a person could sit, altar steps, step in front of altar railing, in fact, the upper and lower churches were packed, and several hundred could not even get to the front door, especially in the lower church.

It is said, by our oldest parishioners, that there never was such an outpouring of the faithful as far back as they can remember.

At the children's mass every morning, and at the 4 o'clock and evening services, we had congregational singing, which was really inspiring.

Missouri Province. *Milwaukee. Marquette University. The Success of the Campaign for a Half-Million Dollars.*—The campaign to raise for Marquette University half a million dollars within ten days by a public and personal appeal to the citizens of Milwaukee, has proved completely successful. A sum slightly greater than the highest figure upon the dial, which indicated to the city from day to day the progress of the enterprise, had been raised at the close of the campaign. *The Marquette Campaigner*, the 400 workers' "own paper," noted the successes of each day, urged even greater efforts, and in a crimson star enclosed the picture of the preceding day's most conspicuous promoter. The paper was conducted by the Marquette University School of Journalism which for three months supplied news stories to Milwaukee dailies and to about 100 State papers. "The cam-

paign for a greater Marquette," said Father Noonan, the President of the University, "has been a success in every sense of the word. Convinced by the arguments of the workers that a donation to the fund for Marquette is an investment that will return a hundred-fold interest in the intellectual and moral uplift of the community, our citizens have generously answered the call for help." Marquette deserves its success, and the entire campaign is an object lesson in Catholic enterprise.

St. Louis. A Rare Birthday Mass.—Rev. Louis J. Fusz, S. J., of the faculty of St. John's College, Belize, British Honduras, by special dispensation, celebrated Mass on Christmas Day in the home of his grandmother, Mrs. Marie Reine Fusz, 1408 East Grand Avenue, St. Louis, Mo., in honor of her one hundredth birthday.

An altar had been erected in the rear parlor, and during the Mass, two great-grandchildren of the venerable woman, one from Boston, the other from Kansas City, received their first holy communion. Among those assisting at the Mass were eight grandchildren and twenty-three great-grandchildren of Mrs. Fusz.—*The Register, N. Y.*

Loyola University, Chicago. Scholarship Examinations.—The annual examinations for scholarships offered to all the parochial schools of Chicago resulted this year in the largest crowd of boys that had ever taken the examination. Six hundred and twenty boys, representing almost every parochial school in Chicago, were present when the examination papers were distributed. The number of entrants is the more remarkable in view of the fact that only ten scholarships are to be divided amongst so large a crowd. The first scholarship admits to both high school and college courses. The remaining nine are for the high school department only.

St. Louis University. Reception to Apostolic Delegate.—The reception to the Apostolic Delegate, Mgr. Bonzano, was made a tribute by all the departments of the University. The entire student body, and many of the faculty, even of those who were not Catholics gathered in the University auditorium to welcome His Excellency. After saying Mass in the college church, the Apostolic Delegate proceeded to the auditorium and was welcomed in truly American fashion. The noteworthy feature of the Delegate's address was the strong tribute which he paid to the Society. His Excellency stated that he had made the acquaintance of the Jesuits in almost every part of the globe, and that everywhere he had found their work characterized by the same spirit of devotedness and zeal for God's glory. Though a strict time limit had been placed on the Delegate's stay, the enthusiasm of his reception and the ardor with which he entered upon his subject threw his schedule badly behind.

St. Mary's College, Kansas. Knights of Columbus Retreat.—The annual retreat for the Knights of Columbus of Kansas resulted in such enthusiasm this year that most of the retreatants signed up for the retreat of 1917 before they had concluded the one they were making. The retreat was held in conjunction with the meeting of the state council of Kansas. The business of the council preceded the exercises. Of almost seventy councils in the state, only five failed to send representatives. Sixty-eight of the Knights went through the spiritual exercises under the direction of Rev. A. J. Kuhlman, who has been giving these retreats for men since their inception at St. Mary's.

Three more retreats are to be given during the course of the summer, and it is expected that record attendance will be the rule. The first retreat became widely known, and even the daily papers of Topeka and Kansas City gave it extensive notices.

Addition to the Faculty Building—A $25,000 addition is being made to the faculty building at St. Mary's College. The addition is to include a community refectory and chapel. The old community refectory will be converted into living rooms, and the old chapel will become the Fathers' recreation room.

New Orleans Province. *Father Winkelried's Golden Jubilee.*—At St. John's College, Shreveport, La., on the 16th of June, 1915, Father Joseph Winkelried celebrated the golden jubilee of his entrance into the Society. There was a special low mass with singing, at which the jubilarian officiated and during which the Bishop of Alexandria, the Rt. Rev. C. Van de Ven, D.D., spoke a few earnest and hearty words of congratulation. Many of the people of the parish were in attendance.

At the jubilee dinner, which was interspersed with speeches, poems and songs, our guests included the Rt. Rev. Bishop; Monsignor N. J. Roulleaux, chaplain of St. Vincent's Academy, and Rev. S. Bertels, pastor of Holy Trinity Church.

The following tribute to Father Winkelried is taken from the *Macon Catholic*, published at his one-time parish church:

"The news that Rev. Father Joseph Winkelried, S. J., was to celebrate the golden jubilee of his entrance into the Society of Jesus on June 16, 1915, has brought great joy to the Catholics of St. Joseph's parish and to his countless friends in the city of Macon. For seventeen years the venerable and beloved jubilarian spent his best energies in the upbuilding of our Catholic community. The beautiful and massive Gothic structure that lifts its spires above the noise and hum of the busy street, the organ that on Sundays and holy-days peals forth its poem of harmony, the stained glass windows, through which the evening sun pours its mellow light, tracing the

storied history of Christ and the saints, tell of his untiring energy in the cause of Christ and his holy church. Father Winkelried, whatever else may be said about his busy life, is the founder and builder of the new St. Joseph's. If, in the city of Macon, there is a church to which the eyes of citizens and visiting strangers alike are magically drawn, it is the church which he raised with the noble co-operation of Catholics and Protestants to the greater honor and glory of God. The Catholics of Macon can never forget what they owe to the noble and sturdy-hearted priest. Stinting himself in order that the cause of God might thrive, he left behind him not only a monument of stone and marble, but the still nobler monument of his virtues and example.

Father Joseph Winkelried was born in Ulrichen, Canton Wallis, Switzerland, on August 9, 1844. He comes from sturdy, nay, fighting stock. His family has played an important role in Switzerland's heroic history. Among his ancestors he counts the famous Arnold Im Winkelried, who at the battle of Sempach (1385) gathered into his heroic breast the deadly sheaf of Austrian spears, that through the gap thus made his countrymen might leap to victory. After a pious childhood, spent among the snow-clad mountains and by the gleaming lakes of his dear native land, Father Winkelried was sent to the famous Jesuit College of Brieg. There he pursued a brilliant course of classical studies. At the age of 21, listening to the call of the Master, he left family and home and the prospects of a brilliant career in the world to enter the Society of Jesus. This was just fifty years ago on June 16, 1865.

His early years of religious training were spent at Gorheim and Munster in Germany. At the latter place he pronounced his first religious vows in 1867. He completed a further course of scholastic studies in France, England and the United States. It was owing to his extensive travels and studies pursued at various seats of learning that he owes his remarkable fluency in the principal modern languages. He was ordained to the priesthood at St. Beuno's College, in Wales. While in the United Kingdom he counted among his close friends the famous lecturer and preacher, Father Bernard Vaughan, S. J.

On his return to the States he was for a time secretary at Spring Hill College, in Alabama. Later, as parish priest at St. Joseph's Church, Mobile, he developed those powers of organization and financial tact and judgment, enhanced by the priestly virtues of zeal and piety which he manifested on a still larger scale when building St. Joseph's Church in this city.

After seventeen years of toil and labor in Macon, Father Winkelried was summoned to a new field, and though he left, as he himself graphically expressed it, his heart in Macon, he endeared himself to his new flock in Selina, Ala. From there he went for a short stay to Spring Hill College, and

later to St. John's College, Shreveport, La. It is there that on June 16, the Rev. Jubilarian celebrated his golden jubilee."

The College. Sodality Diploma.—Rev. F. X. Finegan, S. J., is the author of a new Sodality diploma. The principal change introduced in its design is to combine both the act of consecration and the certificate of admission. Inserted in the diploma are several representations of Saints and Patrons of the Sodality. The diploma is of fairly convenient size, measuring 15x11 inches. Its low price, 10 cents a copy or $8.00 a hundred, puts it within the reach of every sodalist.

NEW YORK. *News of Ours in Bombay, who were sent to replace some of our German brethren.* The following communications were kindly sent to us from New York:

Rev. Father Gyr, Superior of the Bombay Mission, writes as follows to our Rev. Father Provincial, March 2, 1916.—Thanks be to God! at last the four American Fathers arrived here in Bombay on the 28th of February. They are all in good health and spirits and willing to do any work. Now we have at least some relief in our distress. Of course if we had thirty more it would be better still. To give you some idea of our difficulties you must know that ninety-six of our Fathers, Scholastics and Brothers have been taken away, and for all these we could secure thirty-one men only, taken from different dioceses of India. Some of them are scarcely able to work, others are given for a few months only or for one year. From this your Reverence may see in what difficulties we are, and any help given to us will always be welcome. I thank your Reverence for your kindness and liberality.

Father Thomas Barrett writes to Rev. Father Provincial.—We are here to-day, to-morrow we scatter. Father Gyr, the Superior of the Mission, after a conference with us, has disposed of us as follows:

Father Lynch and Father Farrell will do parish work exclusively, Father Lynch at St. Patrick's High School, Karachi, Father Farrell at St. Mary's High School, Bombay. Father Parker and I shall do school work principally, but parish work incidentally, Father Parker at St. Stanislaus' Institute, Bandora, and I at St. Vincent's High School, Poona.

Father Lynch has to travel about 500 miles northwest. Father Parker but a scant half hour by train. I go about 50 or 60 miles east.

We start at once. We are well and I am confident we shall be equal to the work, whatever it is.

From Father H. Parker, St. Stanislaus' Institution, Bandra, March 4, 1916—I am stationed here at Bandra, or Bandora, as it is often written. We have a little community of nine, eight Fathers and one Brother, three are secular priests, Goanese or native, the rest are of the Society, one a

young priest from Singapore, the others all Swiss, I believe. The Superior always considered himself a German until last year. He was born of Swiss parents near Lake Constance on what he thought was German territory until it was discovered otherwise upon investigation. He is seventy-six years of age, but very vigorous.

He has been acting also as Head Master, or Prefect of Studies, but Father Gyr, the Superior of the Mission, thought the work too much for him, so he sent me here as Head Master. It is near the end of the school year, so I have no teaching, but a great deal of work to do in learning how to run the place and prepare the reports for the English inspectors. I shall have a good deal of work to do also in the parish, which has about 1,200, and the convent with about 1,000 girls.

We have about 500 boys here, of whom only a few are orphans. These, with the boarders, number about 200, the rest are day students. We teach Latin for three years, but do not finish the High School work. There are six men and nine women teachers, besides the priests. The students are all natives, of various races and mixed breeds, and are nearly all Catholics. The Eurasian students go to St. Mary's in Bombay.

Father Farrell is stationed at St. Mary's, as pastor of the Church of St. Anne. He is only about 20 minutes or less by train from St. Xavier's, while Bandra is about 8 miles to the north, on the adjacent island. I can get there in 20 minutes on a good train.

Father Barrett has gone to Poona, to St. Vincent's College, where he is to teach the sciences, and, of course, do a lot of parish work. Father Lynch goes to Karachi, about 500 miles to the north, on the coast, just below Baluchistan, where he will be parish priest and military chaplain.

All the interned Germans have been ordered to get their baggage to Bombay to sail on the *Golconda*, which leaves on the 20th of March. There are over 40 scholastics interned at Ahmeduagar, and 60 priests in Kandala, about half-way between here and Poona, where they are allowed a great deal of liberty. It is expected that all the Germans from Bombay, Madras and Colombo will be deported to Holland on the *Golconda*.

Some of these would like to help out in America in exchange for some of our Fathers and Scholastics sent out here. There are but four priests in St. Xavier's High School, all Swiss, where there should be many scholastics. I think a few years out here would do some of our willing young men a great deal of good. I do not know what the conditions are elsewhere, but I think there is a great need of men here.

Fordham University. New Quarters for the Law School.— So rapid has been the increase of students in the Law School during the ten years of its existence that twice it has had to

seek larger accommodations. The present school at 140 Nassau street will be vacated this year, and the twenty-eighth floor of the Woolworth Building has been leased for a long term of years. This floor will be extensively altered, divided into class rooms and be ready for the formal opening of school in September. The Woolworth Building is the largest and handsomest office building in New York City, 750 feet in height, with 51 stories. It is situated on Broadway, occupying the block between Park Place and Barclay street, nearly opposite the City Hall and the new Municipal Building, and within a few minutes walk of all the law courts.

Fordham University Dramatic Association.—The record of dramatics at Fordham is one of which the University is justly proud. Back beyond the days when intercollegiate athletic contests were rare events, beyond the memory of the present generation of her alumni, dramatics held a distinguished and cherished position in her student activities. The productions of Shakespeare, which during these years have graced her stage are second to none in amateur dramatics. The present year, however, can be said to be the most successful in her history. Never before has such interest and enthusiasm been aroused. This is due in great part to a reorganization of the Dramatic Association on a more lasting and efficient basis, and one which provides management for the innumerable details incident upon the production of a play, a reorganization which has met with the earnest support and cooperation of the student body; but especially was enthusiasm aroused by the character and success of the plays staged this present year. Before the Christmas holidays, the Association produced the dramatization of Stevenson's novel, "Dr. Jekyll and Mr. Hyde," a play never before produced by amateurs, and one requiring exceptional talent and long self-sacrificing practice. That both were at hand we are assured by the words of a competent critic who said that "Dr. Jekyll and Mr. Hyde" was a finished production, artistic and complete in every little detail, and that for amateurs to present "Dr. Jekyll and Mr. Hyde" more creditably than did the members of the Dramatic Association would be an impossibility. On the occasion of Father Rector's feast-day, an original play, entitled "Absolution," dealing with an incident of the present European war, was written by a member of Junior Class, and presented with marked success by members of the Association.

The Shakespearian play chosen this year was "King Richard II" and was given on the evenings of May ninth and tenth. On the first night the play was given in modern style in celebration of the seventy-fifth anniversary of the founding of Fordham University, and on the second night it was produced as in Shakespeare's own day in celebration of the three hundredth anniversary of the death of William

Shakespeare and as part of the New York City Shakespeare Tercentenary celebration. This is, we think, the first attempt by amateurs to present any play in both old and new style. These productions were considered by all a great success and were accorded well merited praise by the New York press. It is worthy of note that among the patrons were the well known Shakespearian actors, Sir Herbert Beerbohm Tree, of England, E. H. Sothern and James K. Hackett.

The greatest praise is due Mr. George F. Strohaver, S. J., the dramatic moderator, and Mr. Louis J. Gallagher, S. J., the business moderator for the splendid work accomplished.

Daily Mass During Lent for Day Students.—At the spontaneous request of the Day Students, Father Rector permitted the celebration of daily mass for them during Lent at 8.30 o'clock. The sacrifice entailed by at least an half hour earlier rising was gladly made, and a large number attended each day.

May Devotions.—The beautiful custom which has prevailed at Fordham for over a quarter of a century of the Outdoor May Devotions around the statue of Our Lady in the quadrangle, was observed this year in the usual manner. Addresses in honor of Our Lady were made each evening by members of the Senior Sodalities.

America. Father Tierney's Lecture on Mexico.—Before a large audience at Carnegie Hall on Monday night, February 28, the Rev. Richard H. Tierney, S. J., editor of America, delivered a lecture on "Mexico, Liberalism and Catholicism." The lecture was under the auspices of the Laymen's League for Retreats and Social Studies. The Right Rev. Monsignor Joseph F. Mooney, V. G., representing Cardinal Farley, presided, and there were several hundred priests present. Thomas F. Woodlock introduced the speaker.

Father Tierney spoke for more than an hour and a half, and reviewed the history of Mexico from the time before the Spaniards came up to the present rule of General Carranza.

St. Francis Xavier's. Holy Name Reunion.—The thirty-fourth annual meeting of the Archdiocesan Union of the Holy Name Society of New York was held at St. Francis Xavier's Church, West Sixteenth street, on Sunday, March 19. The delegates and escorting branches assembled at the Church of St. Joseph, Sixth avenue and Waverly Place. Led by the branch from St. Francis Xavier's, numbering about 1,500, they proceeded up Sixth avenue. Among the escort were the cadets from the High School. Delegates were present from 220 branches and numbered in the neighborhood of 5,000. It was the largest meeting of the union in its history. Along the line of march the parishioners and others who decorated their houses with the American and Papal colors applauded the delegates as they passed.

Among the marchers were many of the clergy of the city and from out of town, accompanying their branches and receiving considerable applause from the spectators upon the sidewalks.

After the delegates were seated in the church, the president of the Archdiocesan Union, Francis J. Briggs, presented the rector of the church, the Rev. Thomas F. White, S. J., who opened the meeting with prayer.

Father White, in welcoming the delegates, stated that the spiritual director had informed him the church would be taxed to its capacity, but when he saw the procession coming down the street he made up his mind it would require at least three cathedrals to hold the assemblage. The demonstration, he said, showed the caliber of the men who are members of the Holy Name Society.

James J. Smith, a delegate from Branch No. 191, next presented the following resolution:

NEW YORK, Sunday, March 19, 1916.

To His Excellency Governor Whitman, Albany, N. Y.

YOUR EXCELLENCY: Five thousand delegates of the Holy Name Societies, representing a membership of over 50,000 men of Manhattan, Bronx, Richmond, Westchester, Dutchess, Rockland and Orange counties, assembled at St. Francis Xavier's Church, New York, for their quarterly meeting, protest against the misuse of power by your committee now investigating the State Board of Charities to encourage and favor testimony reflecting on the character and services of religious organizations, Catholic, Protestant and Jewish, who have devoted themselves to works of charity in this State.

JOHN J. HAYDEN, Secretary.

It was ordered that a copy of this communication be telegraphed to the Governor at once.

Great Oratorical Successes of Our Students.—Great superiority was shown in the past year by the success of Our college students in the inter-collegiate oratorical contests. In Pennsylvania a student of St. Joseph's College defeated representatives of the University of Pennsylvania, University of Pittsburgh, Bucknell University, Pennsylvania State College and Juniata College. In Massachusetts, first place was won by a Boston College student and second place by a student of Holy Cross College. The prize in Maryland was won by a Loyala College student, while second honors went to Georgetown University. In Missouri, the first place was won by a student of St. Louis University. In the semi-finals for the North Atlantic States, the Boston College student was again victorious. To crown all, the Boston College student won the final contest, defeating other speakers from all parts of the country.

A Tribute to Mr. Thomas M. Mulry. We print the following tribute from *America*, March 18, 1916, because Mr.

Mulry has three sons in the Society, and two brothers still living and two dead:—By the death of Thomas M. Mulry, the Catholic Church has lost one of its noblest members, and the city of New York one of its foremost citizens. His was a full life, replete with deeds that count for much before God. He was a man of masterful character, simple and unassuming, yet strong with a force that held him high above the petty things of earth and stamped him with the unmistakable sign of a Christian gentleman. Neither success nor honor turned him a hair's breadth from the straight path which he had marked out for himself early in life. Success and honor came to him in abundance, and influence too, but they left him as they found him, plain Thomas Mulry, a man of God, the unselfish friend of the poor and afflicted.

At the time of his death he was President of the Emigrant Industrial Savings Bank, a trustee of the Mutual Life Insurance Company and a director of the United States Title Guaranty Company, and formerly he was Vice-President of the Prudential Real Estate Corporation. The other honors that accrued to him were no less numerous than those represented by these and divers other positions of trust. He had been President of the National Conference of Charities and Correction, a member of the Governing Board of the Manhattan State Hospital, Commissioner on the New York State Board of Charities, and he died as President of the St. Vincent de Paul Society, the proudest title of all. He was, moreover, a Knight of St. Gregory, and a recipient of the Lætare Medal. These are but some of the many high positions and distinguished honors that fell to his share. But great as they were, they left his soul untouched by pride. He valued them, no doubt, but he esteemed himself more and went to the grave beloved for what he was, a great man unspoiled by popular applause.

Thomas Mulry is dead; many will mourn him; many a heart will experience the *desiderium tam cari capitis*, but of all those who grieve, few will do so more sincerely than the thousands of orphans and poor folk to whom he was friend and father. As the news of his death spreads throughout the country little orphaned hearts will be moved by strange emotions and tiny lips will drop prayers to the Master of life and death that one who is dead to this world may live forever in the presence of the Great Shepherd who gave His life for the lambs of the flock. And those of us who knew and loved Thomas Mulry will carry him in our hearts, as a hallowed memory and an inspiration to dare and do great things for Christ to whom he dedicated his best energies.

WORCESTER. *Holy Cross College. Fenwick Lectures.*—The winter lecture series are to be known in the future as the Fenwick Lectures. The course this year has been open to the public as well as the student body.

The first of the present series was "An Evening in Old Ireland" (illustrated), by Rev. Alexander J. Hamilton, '88, Rector of St. Margaret's Church, Campello, Mass.

Tuesday, March 21st, Rev. Richard H. Tierney, S. J., editor of *America*, lectured on "An Editor and His Work." The mission of the Catholic press, its entire independence of those issues which largely determine the policy of the secular press and the attacks to which the Catholic editor exposes himself by his steadfast adherence to basic moral principles, were among the more important points agreeably treated by Father Tierney.

The lecturer Tuesday evening, March 28th, was Rev. Michael J. Murphy, Chaplain of the State Prison, Charlestown, Mass., the subject of the lecture, which was illustrated, being "Prison Life."

Hon. Michael J. Dwyer's lecture, "An Evening With 'Bobbie' Burns," April 4th, was eagerly anticipated by all who heard his lecture of last year on the poetry of Thomas Moore. Mr. Dwyer pleased his audience with a number of vocal selections and several readings from the poetry of Burns. Scenes connected with the poet's life and with his numerous works were illustrated on the screen.

The last of the Fenwick Lectures was given by the Hon. W. Bourke Cockran, Tuesday evening, April 11th.

HOME NEWS. *Minor Orders.* In our domestic chapel here, on Thursday, March 23, 1916, the Rt. Rev. Owen Corrigan, Bishop of Macra and auxiliary to His Eminence Cardinal Gibbons, Archbishop of Baltimore, conferred the tonsure and minor orders upon the following scholastics: Messrs. George Black, Albert Ewing, Francis J. Reilly, Aloysius Kelsch, Anthony Guenther, Edward Pouthier, Emeran Kolkmeyer, Francis Ruppel, Frederick O'Neill, Frederick Henfling, William O'Shaughnessy, William Kelley, William McGarry, James Nugent, James McDermott, John Tobin, John Delaney, Joseph Slattery, Joseph Busam, Robert Lloyd, Thomas Aloysius Fay, Thomas Augustine Fay, Joseph McAree, Bernard Leeming, Charles Foley, John Collins, Florence Gillis, James Kelley, Hugh McCarron, John Smith and John Morris. All these scholastics belong to the Maryland–New York Province.

Public Acts in Theology and Philosophy.—In the presence of His Eminence Cardinal Gibbons, Bishop Owen Corrigan, the auxiliary to His Eminence, Rev. Father Provincial, a distinguished gathering of clergy, secular and regular, the Rector of Woodstock College, and the community, public acts in Theology and Philosophy were held in the college library on Tuesday, May 9.

Father Joseph A. Murphy of our Province, had for the subject of his defence the treatises "De Sacramentis in genere et in specie", while Mr. George D. Bull, also of our Province,

had for his subject matter the entire course of ethics. Both of the defendants had prepared for the occasion brochures containing in the form of theses the entire subject to be defended.

While the disputations were open to all who cared to attack the propositions, distinguished representatives of the secular and the regular clergy had been invited to appear as formal disputants.

The objectors chosen for the theological disputation were Very Rev. M. A. Waldron, O.P., professor of dogmatic theology and Canon Law at the Catholic University of America, and Prior of the Immaculate Conception College, the Dominican House of Studies in Washington; Rev. Joseph Bruneau, S.S., professor of dogmatic theology at St. Mary's Seminary, Baltimore, Md.; Rev. Ambrose Kohlbeck, O.S.B., professor of dogmatic theology at St. Vincent's Archabbey and College, Beatty, Pa., and formerly professor of dogma at St. Anselm's Benedictine College in Rome; and Rt. Rev. Monsignor Tierney, professor of dogmatic theology, Sacred Scripture and Hebrew at Mt. St. Mary's, Emmitsburg, Md.

Those who assailed the propositions in ethics were: Rev. Ronan O'Connor, C.P., professor of philosophy at St. Joseph's Passionist Monastery, Baltimore, Md.; Rev. Bartholomew Randolph, C.M., Professor of Hebrew and patrology at St. John's Seminary, Brooklyn, N. Y.; Rev. Francis P. Siegfried, D.D., professor of mental and moral philosophy at St. Charles' Seminary, Overbrook, Pa., and Rev. Andrew V. Byrne, D.D., professor of fundamental moral theology, ethics and sociology at St. Bernard's Seminary, Rochester, N. Y.

The day's exercises were begun with the celebration of Mass by His Eminence, Cardinal Gibbons in the College Chapel in the presence of the community.

Among those present, besides those already mentioned, were Father Henry Browne, S. J., M. A. (Oxon.), professor of Greek in University College, Dublin, Ireland, who as representative of the British Association for the Advancement of Science was on a tour of the United States of America, lecturing on educational subjects; Rt. Rev. Monsignor Bernard J. Bradley, president of Mt. St. Mary's College and Seminary, Emmitsburg, Md.; Very Rev. Robert A. Skinner, C.S.P., rector of the College of St. Paul the Apostle, Catholic University of America, Washington, D. C.; Rev. Alphonsus J. Donlon, S. J., president of Georgetown University, Washington, D. C.; Rev. John B. Delaunay, C.S.C., professor of Church History, Canon Law and Liturgy at Holy Cross College, Catholic University of America; Rev. Daniel J. Quinn, S. J., formerly rector of Fordham University, N. Y.; Rev. John W. Norris of Deal Beach, N. J.; Rev. Edward J. Lyng, Diocesan Director of the Catholic Missionary Society of Philadelphia; Rev. William Harding, C.P., of St. Joseph's Passionist Monastery, Baltimore, Md.;

Rev. Henry Schorp, C.SS.R., of Baltimore, Md.; Rev. Henry Hammer and Rev. John Liljencrants of the Catholic University of America; Rev. Denis C. Keenan of Hyattsville, Md., Rev. James B. Becker, S. J., of Georgetown University; Professor McGarry of Mt. St. Joseph's College, Baltimore, Md.; Professor Malloy of Mt. St. Mary's College, Emmitsburg, Md., and Dr. Grindall of Baltimore, Md.

Rev. William Duane, S. J., professor of dogmatic theology and dean of the Faculty of Woodstock College, presided at the disputations and formally opened and closed the exercises with prayer.

Spring Disputations.—The customary spring disputations in theology and philosophy took place on April 7 and 8. The participants were as follows: *Ex Tractatu de Actu Fidei*, Mr. J. W. Parsons, defender; Messrs. A. Hohman and A. Duggin, objectors. *Ex Tractatu de Vera Religione*, Mr. J. Fasy, defender; Messrs. J. Duston and J. Hurley, objectors. *Ex Ethica*, Mr. J. Hernández (Mexican Province), defender; Messrs. J. Lucas and Jas. V. O'Neill, objectors. *Ex Cosmologia*, Mr. T. Moran, defender; Messrs. J. Lyons and J. Heenan, objectors. *Ex Logica et Ontologia*, Mr. J. Nugent, defender; Messrs. B. Leeming and Wm. McGarry, objectors. Essay, History of Philosophy, subject: *Descartes' First Principle: "Cogito, ergo sum"*, Mr. R. McInnis. *Physics*, Illustrated lecture with demonstrations, subject: *Electromagnetic Induction*, Mr. D. Mahoney, lecturer, Mr. J. F. Carroll (New Mexico–Colorado Mission), assistant. *Chemistry*, lecture with demonstrations, subject: *Combustion*, Mr. J. F. McAree.

The Theologians' Academy.—The program of the Theologians' Academy for the scholastic year 1915-1916, embraced the following: Oct. 14. *New Testament Greek and Ostraca* (*Illustrated*), Father F. P. LeBuffe. Oct. 28. *A Defence of the Sanity of Our Lord*, Mr. W. H. McClellan. Nov. 13. *Gothic Architecture* (*Illustrated*), Mr. J. W. Parsons. Jan. 11. *Some Sources of Error in Biblical Manuscripts* (*Illustrated*). Mr. E. A. Walsh. Jan. 27. *The "Filioque"*, Father W. J. Benn (California Province). Feb. 10. *Christology*, Mr. Z. J. Maher (California Province). Feb. 24. *Origen's Heterodoxy*. Mr. J. F. Duston. Mr. F. X. Siggins was the director of the Academy for this year.

Theologians' Academy in honor of St. Thomas Aquinas.—On Sunday evening, March 19, the Theologians entertained the community by an academy which, by its exquisite good taste and genuine literary and musical excellence pleased all and reflected great credit upon its director and participants. The program presented was as follows:

PART I. Preparedness March, *America First* (*Losey*); Orchestra. Poem, *A Masque of Men*, Mr. J. W. Parsons. Dirge, *The Sorrows of Weather* (*Lynes*) [*Thackeray*]; Glee

Club. *The Relation of Philosophy to the Sacred Science*, Mr. T. R. Martin. Horn Solo, *Evening Star* (*Wagner*); Mr. Cavey—Orchestra accompaniment.

PART II. Selection, *Bohemian Girl* (*Balfe*); Orchestra. *Fasti Breviores, Part II*, Mr. J. S. Hogan. Chorus, *Dry Yo' Eyes* (*Landsberg*); Glee Club. *The Mother—An Idyl of the Wayside*, Mr. E. A. Walsh. Finale, *California Commandery* (*Mackie-Beyer*); Orchestra.

The Academy was planned and given under the direction of Mr. E. A. Walsh.

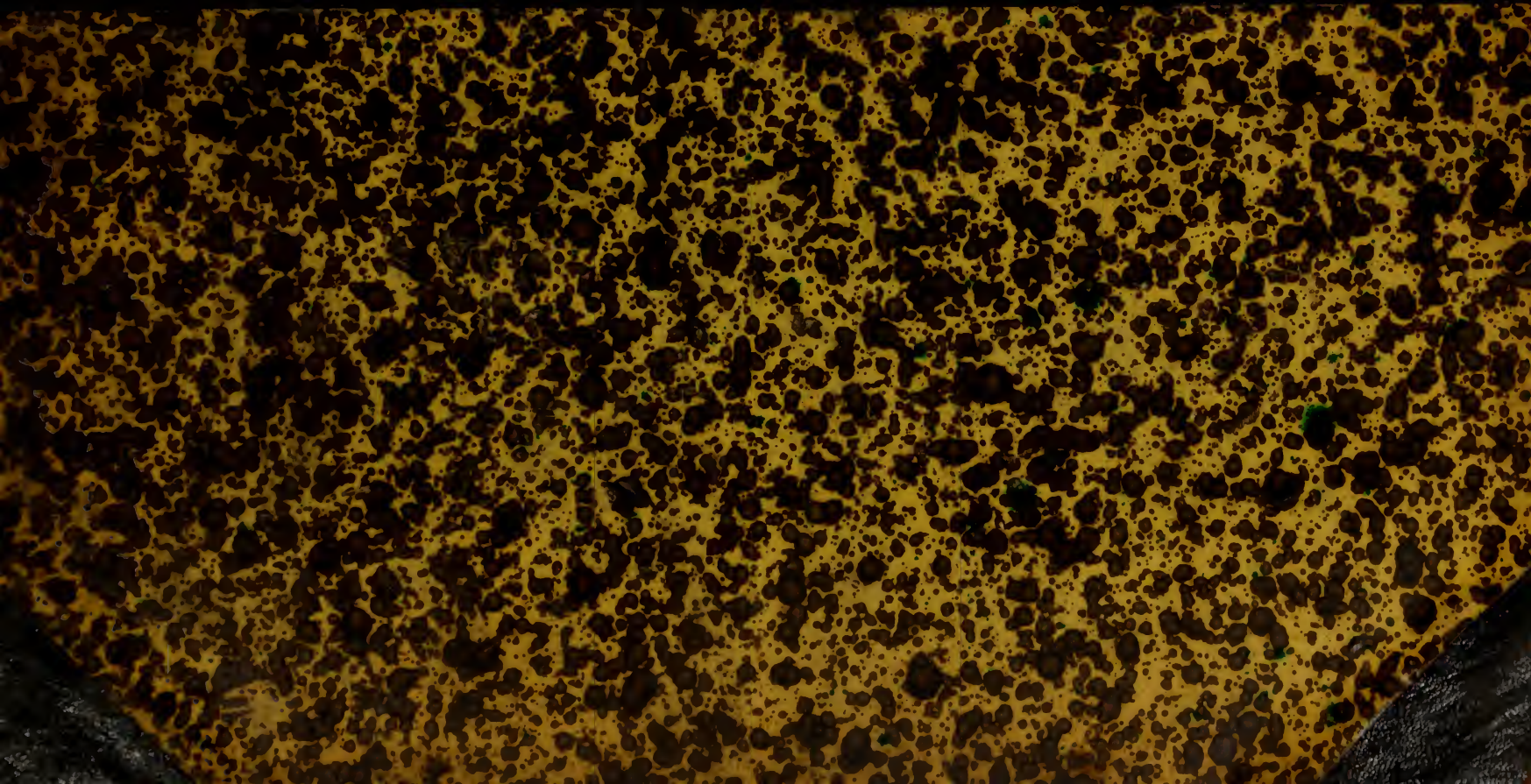
The Philosophers' Academy.—The Philosophers' Academy for the scholastic year 1915-1916 presented the following program:

Oct. 6. Lecture. *Scholasticism, a Mental Discipline*; Mr. V. J. Brown. Oct. 20. Debate. Resolved: *That President Wilson's Refusal to recognize Huerta was not an injustice to Mexico.* Affirmative, Mr. F. E. Low and Mr. B. A. Leeming; Negative, Mr. R. J. Eichhorn and Mr. J. A. Tobin. Nov. 3. Lecture. *Fr. Wasmann and Evolution.* Mr. R. J. McInnis. Nov. 17. Debate. Resolved: *That the Fifteenth Century, in the Field of Literature and Religion, was a greater Century than the Thirteenth.* Affirmative, Mr. J. O'Loughlin and Mr. W. J. McGarry; Negative, Mr. M. O'Shaughnessy and Mr. J. A. Slattery. Dec. 1. Lecture. *The Seminole of the Everglades* (*Illustrated*); Mr. W. Yancey. Dec. 15. Debate. Resolved: *That the Immigration Laws of the United States should contain a Literacy Test.* Affirmative, Mr. B. Quinn and Mr. J. D. Nugent; Negative, Mr. W. P. Brown and W. O'Shaughnessy. Jan. 5. Lecture. *The Perception of Qualities*, Mr. R. A. Parsons. Jan. 26. Debate. Resolved: *That the Rockefeller Foundation is a Menace to Democratic Government.* Affirmative, Mr. F. M. Gillis and Mr. J. H. Collins; Negative, Mr. J. J. Smith and Mr. R. S. Lloyd. February 15. Lecture. *The House-Fly* (*Illustrated*), Mr. J. V. O'Neill. March 8. Debate. Resolved: *That the United States Government should enact a law authorizing the establishment of a Merchant Marine for Foreign Trade, by the purchase of fifty-one per cent of the Capital Stock in the Corporation formed.* Affirmative, Mr. H. S. Healy and Mr. J. V. Matthews; Negative, Mr. T. A. Donoghue and Mr. F. M. McEntee. Mar. 22. Lecture. *The Metallurgy of Iron* (*Illustrated*), Mr. T. I. O'Malley. Mr. Leonard Murphy was the director of the Academy.

The Philosophers' Ratio Academy.—Under the direction of Father James Cahill and Mr. Raymond McInnis the Philosopher's Ratio Academy presented the following series of lectures and demonstration prelections:

Fall Term—Oct. 7. *Business meeting.* Oct. 14. *Greek Grammar in Second Year High*, Mr. J. W. Parsons. Oct. 21. *English Prose Author in Third Year High*, Father Ranken.

Oct. 28. *Prelection in Greek Grammar*, Mr. O'Loughlin. Nov. 4. *Class Management*, Mr. Duston. Nov. 11. *Prelection in English Prose Author*, Mr. Lucas. Dec. 2. *Teaching of History*, Mr. Fasy.

Winter Term—Dec. 9. *Prelection in History*, Mr. Greenwell. Dec. 16. *Teaching of Shakespeare*, Mr. Hogan. Jan. 13. *A Method in Teaching*, Mr. Siggins. Jan. 20. *Prelection in Shakespeare*, Mr. Donoghue. Jan. 27. *Symbolism of Dante* (*Illustrated*), Mr. Ciri. Feb. 3. *Teaching of Virgil*, Mr. Mahan. Feb. 10. *Prelection in Virgil*, Mr. Moran.

Spring Term—March 2. *English Poetry in First Year High*, Mr. Robb. March 9. *Freshman Latin*, Moderator. March 16. *Prelection in English Poetry*, Mr. J. P. Smith. March 23. *Illustrated Lecture* (*Hiawatha*), Mr. Murray. March 30. *Prelection in Freshman Latin*, Mr. Yancey. April 6. *Moral Values in the Shakesperean Drama*, Mr. Walsh. April 13. *The College Magazine*, Mr. Dolan.